

Jesus
in the Records

HENRY BURTON SHARMAN

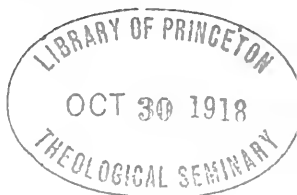
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Division J

Section

JESUS IN THE RECORDS



By

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Author of "Studies in the Life of Christ"

Based on

"RECORDS OF THE LIFE OF JESUS"

by the same author

ASSOCIATION PRESS

NEW YORK: 347 MADISON AVENUE

1918

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The Bible text printed in short measure (indented both sides) is
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TO THE STUDENT

THE BASIS

These studies are based on "Records of the Life of Jesus" (Sharman). In the "Records," the accounts of Matthew-Mark-Luke are brought into parallelism where they have material in common, thus affording opportunity for the fullest comparative study. But the order of each account is maintained substantially intact, and the "Records" are set forth without the adoption of any theory as to the chronological or literary relationship of the accounts to one another. As a consequence, the phenomena of resemblance and variation are completely exhibited, and at the same time there results an outline of the life of Jesus free from individual judgment as to the order of events. That outline prevails throughout these studies.

THE SELECTIONS

For the purposes of the studies that follow, the method has been to select, from each Section (§) of the "Records," a single one of the accounts, which is placed here as the passage to be used by the student, it being assumed that, for those whose desire is to have before them all the available testimony, recourse will be had to the "Records." Stated in the broadest terms, the record of Mark is used here entire; the record of Luke is likewise shown entire, except those portions that are paralleled in Mark; of Matthew, so much only is used as is not paralleled in either Mark or Luke; the original order of each of the individual records is maintained. It follows, therefore, that material similar in content but appearing at different points in different records comes under consideration once only in the course of the studies. But on the other hand, notwithstanding the necessary limitations imposed by the scope of the studies, it is believed that,

except in Study I, where it has been thought best to concentrate the thought on a single theme of a preparatory character, the single passages from the "Records" consecutively used here represent with substantial completeness, and with freedom from theory as to order, the life of Jesus as it may be derived from the combined contributions of Matthew-Mark-Luke. The record of John is reserved for separate treatment, as a book that reveals its values most potently to the mind already familiar with Matthew-Mark-Luke.

THE REFERENCES

The source of each passage of scripture used is clearly indicated at the close of the selection. And for those who will work with the "Records" before them, the location of the passage in that book is shown by the bracketed reference thus, (§ 38 M) and the like, following each selection.

THE PLAN

It is the intention that the user of these studies should do his own independent thinking throughout. Everything in their plan has been determined with that single aim. It is believed that the material abounds in mental, moral, and religious stimulus for any one who will approach it with a determination to find something more than superficial or inherited values in it. The effort has been made to avoid anticipating the student by statements of what may be found, rather simply directing attention to the records, and leaving to the individual the lasting rewards of personal discovery. Such direction as is given falls under one or other of the coordinate divisions: (1) Purposes of the Study; (2) Method for the Study; (3) Content of the Study; (4) Leading Problems of the Study; (5) Some Findings in the Study.

THE PURPOSES

In order that the student may see clearly the intended goal in each Study before beginning it, a statement of "Purposes" precedes the day-by-day work. The user will find it an

advantage to return to a reading of the "Purposes" after the completion of the week's work, as a method of testing the outcome of that work.

THE METHOD

It is inevitable that most students will bring to the records those conceptions that have come, some in one way, some in another, from past contacts. In order that the material may make a fresh impression, it is hoped that the student will temporarily lay aside these preconceptions. The statements under "Method" are intended to help the individual to perceive and to judge for himself. It may prove worth while for the user of the book to come back more than once during the week to the hints given under "Method."

THE CONTENT

The student whose interest in Jesus incites him to make his own study of Him is likely to be willing to spend an average of half an hour a day on the records of His life. The day-by-day work in these studies is planned for that type of person; the work can be done reasonably well within that period, but ought not to be undertaken by those unable to devote that minimum time.

About the questions, it should be understood (a) that none are regarded as without importance, (b) that none are asked simply to set a problem, (c) that the answer should come, with few exceptions, from a study of the text under consideration and not from outside information or from other parts of the records, (d) that the persistent seeking in the text for the answer to the most difficult questions should prove the most rewarding element in the work.

The answers should unfailingly be written out in full, and should never be a repetition of the words of the text, but always in one's own language. The questions have been so fashioned, it is hoped, that the student's main effort will be one of insight; when determined upon, the answers can be stated with brevity and recorded without a sense of task.

THE PROBLEMS

It is expected that most users of the book will be members of groups that have each agreed to spend one full hour together once a week for a comparison of the results of individual thinking. In preparation for that gathering up of impressions, aid may be found in what has been placed here under the caption, "Leading Problems." For the leader of the group, these "problems" may be suggestive as points of departure in securing group consideration of the main issues. It will be observed that any one of them, by some slight transposition of words, may become a direct question, and in such form will enable the leader to guide the discussion during the group hour. That hour should never be devoted to the enforcement of any personal opinion, but always as an occasion for the free interchange of the thoughts resulting for each member from the day-by-day work, already fully accomplished before the group meets.

THE FINDINGS

Under what are termed "Findings," the student may observe a restatement of results already reached. They may serve therefore both as themes for review and discussion and as permanent formulations of some of the outstanding impressions produced by the work.

Beyond doubt, one who traverses these records with an open and active mind and a responsive spirit will make personal findings of richer content and deeper significance than any that have had expression here. For that is the way of Jesus.

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STUDY I

FORESHADOWINGS OF THE CAREER OF JESUS

FORECAST TO THE MOTHER OF JESUS

FORECAST TO JOSEPH OF NAZARETH

BIRTH OF JOHN THE BAPTIST

THANKSGIVING FOR THE BIRTH OF JESUS

THE DEDICATION AT JERUSALEM

JESUS AS KING OF THE JEWS

ROMAN RULE IN RELATION TO JESUS

THE YOUTH OF JESUS

DEVELOPMENT OF JESUS

JESUS THE YOUTH AT JERUSALEM

And hath raised up a horn of salvation for us
 In the house of his servant David
 (As he spake by the mouth of his holy prophets which
 have been since the world began),
 Salvation from our enemies, and from the hand of all
 that hate us;
 To shew mercy towards our fathers,
 And to remember his holy covenant;
 The oath which he sware unto Abraham our father,
 To grant unto us that we being delivered out of the
 hand of our enemies
 Should serve him without fear,
 In holiness and righteousness before him all our days.
 —Luke 1:68-75 (§ 7 D).

1. What content do the words “redemption” and “salvation” have for the mind of the speaker of these words as defined by him in this passage?

2. To whom is the reference in “our enemies”? How summarize the hope of the originator of the song?

(b) *Thanksgivings for the Birth of Jesus*

There is born to you this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11 (§ 9 A).

3. In the absence of any definite indication here as to the sense in which “Saviour” is used, what basis is there for an inference as to its probable meaning?

THIRD DAY: *The Dedication at Jerusalem*

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the par-

ents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all
peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.—Luke 2:25-32
(§ 10 C).

1. What help to the understanding of that which this man meant by "thy salvation" is had from the statement that he was looking for "the consolation of Israel"?

2. In this passage is found a reference to "the Lord's Christ"; in the second passage of the second day are the words "which is Christ the Lord": what does this word "Christ" mean?

3. In what sense and by what method was the glory of Israel to become "a light for revelation to (the unveiling of) the Gentiles"?

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.—Luke 2:36-38 (§ 10 D).

4. What community of interest had those who were "looking for the consolation of Israel" with them that were "looking for the redemption of Jerusalem"? What is meant by "the redemption of Jerusalem"?

FOURTH DAY: *Jesus as King of the Jews*

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.—
Matt. 2: 1-6 (§ 11 A B C).

1. What form did the men from the east believe that the work of Jesus would take?
2. Why was Herod "troubled"? What conception of the work of the Christ prompted the inquiry of Herod as to "where the Christ should be born"?
3. What does the scripture quoted by the chief priests and scribes show to have been their belief concerning the nature of the activity of the Christ?

FIFTH DAY: *Roman Rule in Relation to Jesus*

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men.—Matt. 2: 16 (§ 12 B).

1. What conviction about the future career of Jesus led Herod to take such drastic action?

But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth.—Matt. 2: 22, 23 (§ 12 D).

2. What interest had Archelaus in Jesus that would make Joseph afraid to take up his residence in Judæa?

3. From all the indications so far in the records, formulate a compact statement containing all the elements of the work that it was expected Jesus would do.

SIXTH DAY: (a) *The Youth of Jesus*

All that is known of the life of Jesus before he was "about thirty years of age" (Luke 3: 23) is recorded in summary statements and one extended narrative. It is important, therefore, that these scanty intimations be dwelt upon till they have yielded the utmost of their contribution toward an understanding of Jesus. Concerning the first twelve years of the life of Jesus it is recorded:

And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.—Luke 2: 39, 40 (§ 14).

From the twelfth to the thirtieth year the course of events is not known beyond the statement:

(b) *Development of Jesus*

And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.—Luke 2: 51, 52 (§ 16).

Phases of the life of Jesus during these years come to light later in connection with the impression produced by his teaching, namely:

Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?—Mark 6:3 (§ 54 D).

1. From these accounts deduce and state the outstanding characteristics of the life of Jesus in the period before he began to teach.

SEVENTH DAY: *Jesus the Youth at Jerusalem*

Of one occurrence only in the early life of Jesus have we any lengthy account. But from the narrative of this single striking event there may be deduced some of the fundamental elements in the character of Jesus:

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them.—Luke 2:41-50 (§ 15).

Since no report is given here of the questions and answers that passed between Jesus and the teachers, no judgment can be formed now as to the features that caused those who heard to be deeply impressed by Jesus. At many subsequent points in his career, the reports of discussions with the teachers are complete enough to give an accurate understanding of his insight and method in dealing with the scriptures.

1. What is to be expected normally in a youth of twelve years (a) as to degree of mental alertness? and (b) as to measure of ability to ask searching questions?
2. For what reason did Jesus think that his parents would naturally look for him in the temple?
3. What conception of God and of his relation to God is conveyed by Jesus' use of the words "my Father"?
4. On the basis of this event only, what forecast for the career of Jesus would be reasonable?

LEADING PROBLEMS OF THE STUDY

1. From the recorded hopes and expectations that were expressed in connection with the coming of Jesus, to construct the most significant features in the political and religious life of Palestine during his time.
2. To deduce completely from the scanty records of the early life of Jesus the contributions they make toward an understanding and an adequate appreciation of him.

SOME FINDINGS IN THE STUDY

From the consideration of those passages in the first two chapters of Matthew and of Luke that bear intimations of the hoped-for career of Jesus, one should derive clear knowl-

edge of that background of expectation about a Coming One which profoundly affected and conditioned many phases of the actual life of Jesus.

The significance of the hopes that were held by the contemporaries of Jesus consists not solely in their interest as history, but chiefly in their bearing at every point on the development of the teaching, the policy, and the outward career of Jesus.

These contemporary hopes should be grasped with firmness, and with keenness of historical sense, at the outset; and they may be found in unambiguous terms, under various forms, in these initial passages of the records of the life of Jesus.

Without a clear and vivid understanding of these hopes, and the persistent use of them as interpretative helps at every point in the subsequent history, progress in the understanding of Jesus will be difficult, and at many places largely beyond attainment. On the other hand, many experiences, many sayings, many deeds, many parables, many plans of Jesus that seem obscure when the background is disregarded will become luminous with meaning and weighty with significance when approached by a mind that has made vital for itself the contemporary hopes and expectations sketched by these initial passages.

STUDY II

ACTIVITY OF JOHN AND ITS RELATION TO JESUS

STATEMENT OF THE WORK OF JOHN

THE BAPTISM OF JESUS BY JOHN

WITHDRAWAL OF JESUS TO THE WILDERNESS

WITHDRAWAL OF JESUS TO THE WILDERNESS

WITHDRAWAL OF JESUS TO THE WILDERNESS

WITHDRAWAL OF JESUS TO THE WILDERNESS

WITHDRAWAL OF JESUS TO THE WILDERNESS

PURPOSES OF THE STUDY

To find the object of John in his public work, and to learn how he viewed the future of his people.

To consider the relation of Jesus to the movement of John, and the effect of the methods of John upon the decisions of Jesus.

To seek the significance of the withdrawal of Jesus to solitude, following upon his connection with the activity of John.

METHOD FOR THE STUDY

Make the effort to understand John apart from the relation of his work to that of Jesus, that is, approach him as an independent worker rather than solely as the forerunner of another.

Take the language of John's outlook upon the future in its more apparent rather than in some imposed sense.

In the baptism and withdrawal experiences of Jesus, do not accept the externals of the representation with such poverty of imagination as will cause failure to reach the deep significances of which these externals are the concrete and vivid portrayal.

STUDY II

ACTIVITY OF JOHN AND ITS RELATION TO JESUS

CONTENT OF THE STUDY

FIRST DAY: *Statement of the Work of John*

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins. . . .

He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. . . .

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of

whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.—Luke 3: 1-17 (§ 17).

1. What elements in the message of John led to the supposition that he might be the Christ?
2. What conception of the work to be done by the Christ was held by John?
3. In what measure would the interpretation of the conception held by John be modified by the absence of the words "with the Holy Ghost and"?

SECOND DAY: *The Baptism of Jesus by John*

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.—Mark 1: 9-11 (§ 18).

1. What attitude toward the movement of John did Jesus show by taking the initiatory rite at the hands of John?
2. What features in the work of John would make any appeal to Jesus?
3. Who saw the vision and who heard the message?
4. In what respects was Jesus different because of the baptism experiences?

THIRD DAY: *Withdrawal of Jesus to the Wilderness*

And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.—Mark 1: 12-13 (§ 20 A, G).

1. What was there in the effect of the baptism experience upon Jesus that impelled him to withdraw for a period of solitude?

2. What is the meaning of "driveth"? and "forty days"? and "ministered"?

3. What inference as to the nature of those matters about which Jesus was "tempted of Satan" should be drawn from the connection in time between the baptism and the withdrawal?

FOURTH DAY: *Withdrawal of Jesus to the Wilderness*

And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4: 3, 4 (§ 20 B).

1. What wrong would there have been in Jesus' making of loaves from stones?

2. After deciding upon what wrong, test the decision by the comment of Jesus.

3. Keep the mind upon the problem until that wrong is found which is rejected by the principle involved in the words, "Man shall not live by bread alone."

FIFTH DAY: *Withdrawal of Jesus to the Wilderness*

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.—Matt. 4: 5-7 (§ 20 C).

1. Pressing through the externals of this account of an experience, state the nature of the proposal in general terms.
2. Wherein is the wrong of the proposal?
3. In what sense would God be tempted by one who should act that way?
4. "Thou shalt not": complete the injunction, using the terms of modern knowledge.

SIXTH DAY: *Withdrawal of Jesus to the Wilderness*

Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4:8-10 (§ 20 D).

1. In what degree are the external details of these accounts to be taken with literalness?
2. What basis was there in the heritage of Jesus for this conception of a possible widespread political rule?
3. What wrong could there be in a righteous man's accepting the political control of all the kingdoms of the world?
4. After falling down and worshiping Satan, by what method would the kingdoms of the world actually be won under the leadership of Satan? By what method could they be won under the leadership of God?
5. How did it come about that Jesus gave this prolonged consideration to the problem of the method for the establishment of a kingdom over all kingdoms?

SEVENTH DAY: *Withdrawal of Jesus to the Wilderness*

And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word

that proceedeth out of the mouth of God.—Matt. 4: 3, 4 (§ 20 B).

1. What modifications in your understanding of the passage would result in case it began, "If thou art the Christ" instead of, "If thou art the Son of God"?

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.
Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.—Matt. 4: 5-7 (§ 20 C).

2. What would you consider to have been the problem before Jesus in this case, if the presupposition had been voiced as, "thou art the Christ" rather than as, "thou art the Son of God"?

3. In what regard have the separate elements (4th, 5th and 6th Days) of the wilderness experience of Jesus any bond of relationship, or common problem, in them?

4. From the personal study you have made of the narratives, which position would you now feel better able to defend: (a) that Jesus was actually tempted to abandon the right and to do the wrong; or (b) that Jesus had no impulse to choose the wrong, but had before him only the task of determining beyond hesitation what was the right path for him?

LEADING PROBLEMS OF THE STUDY

1. What John had in mind to accomplish by means of the words he spoke and the things he did among his people.
2. The view held by John as to the character of the work

to be done by the mightier one than himself, who should some day come.

3. The significance for Jesus himself of the experiences he underwent on the occasion of his baptism by John.

4. The nature of the issues faced and settled by Jesus during the period of his withdrawal to solitude, and their bearing upon his subsequent career.

SOME FINDINGS IN THE STUDY

One should go forward from the study with a sharply defined conception of the view John held as to the outstanding features in the work of that fulfiller of the national hope who would some time appear.

And along with it one should carry from the study no shadowy notion of the attitude of Jesus toward the contemporary national hope, but an unmistakable understanding of the decisions he had reached touching some of the most far-reaching elements of that hope and his personal relation to them.

STUDY III

BEGINNINGS OF THE PUBLIC ACTIVITY OF JESUS

JESUS BEGINS AT NAZARETH

JESUS BEGINS AT NAZARETH

EARLY POPULAR OPINIONS ABOUT JESUS

THE HEALING POWER OF JESUS

JESUS TEACHES THROUGHOUT GALILEE

JESUS WINS FISHERMAN FOLLOWERS

JESUS WINS FISHERMAN FOLLOWERS

PURPOSES OF THE STUDY

To learn the character of that activity of Jesus which first fastened public attention upon him.

To determine (a) the meaning of and (b) the reason for some of the early opinions formed about Jesus.

To discover the central element in the beginnings of the work of Jesus.

To observe how his early followers came to associate themselves with his movement.

METHOD FOR THE STUDY

Grasp the problems involved in the passing of an obscure man into the public view, and find what arresting qualities in the message of Jesus brought public attention in his case.

Distinguish between the title that some elements in the population would bestow upon Jesus and his personal attitude toward the application of that title to himself.

Gather the mission of Jesus from his actual conduct rather than from some preconception brought to the study.

In order to understand why men attached themselves to Jesus, search for the compelling elements in his personality rather than in some authority of his word.

STUDY III

BEGINNINGS OF THE PUBLIC ACTIVITY OF JESUS

CONTENT OF THE STUDY

FIRST DAY: *Jesus Begins at Nazareth*

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised.

To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.—Luke 4:16-22a (§ 22 A-C).

Turn to the book of Isaiah (Chapter 61) and study, in its own context, the passage Jesus read at Nazareth, and determine, without reference to Jesus' use of it:

1. Who is meant by "me" in the phrases "is upon me," "anointed me," and "hath sent me"?

2. To whom did the writer in Isaiah consider the speaker sent "to preach" and "to proclaim," that is, to what nation and under what social and political conditions?

3. Is the chapter in Isaiah a forecast of a coming person, or of a coming change of general conditions for a people?

4. When was the forecast of Isaiah fulfilled?

SECOND DAY: *Jesus Begins at Nazareth*

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.—Luke 4:16-22a (§ 22 A-C).

1. In what sense and in what measure could it be asserted that "this scripture" had been fulfilled that day?

2. "And the eyes of all in the synagogue were fastened on him. . . . And all bare him witness, and wondered at the words of grace which proceeded out of his mouth": to what the rapt attention, and at what the wonder?

3. What was the theme of the "words of grace"?

4. State in your own words, and in broad terms, on the basis of the above record, how Jesus began his public activity.

THIRD DAY: *Early Popular Opinions About Jesus*

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.—Luke 4:31-37 (§ 24).

1. What was the principal work of Jesus at Capernaum on that sabbath day?
2. What is meant by "his word was with authority"?
3. "He was teaching them": how much of what he taught that day is here recorded?
4. To what conclusion about Jesus did the most outspoken of the hearers give expression?
5. What was the attitude of Jesus toward that conclusion?

FOURTH DAY: *The Healing Power of Jesus*

And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought

him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.—Luke 4:38-41 (§ 25).

1. What did the demoniacs mean when they affirmed, "Thou art the Son of God"?
2. What basis had the demoniacs for the opinion, "Thou art the Son of God"?
3. Why did Jesus command that they desist from uttering their convictions about him?
4. Since what they knew was that "he was the Christ," why did they say, "Thou art the Son of God"?

FIFTH DAY: *Jesus Teaches Throughout Galilee*

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out devils.—Mark 1:35-39 (§ 26).

1. What significance do you find in the purpose of the withdrawal of Jesus to the desert?
2. For what were they all seeking Jesus?
3. What did Jesus seem to regard as the primary work of his life as revealed here?

SIXTH DAY: *Jesus Wins Fisherman Followers*

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.—Luke 5:1-7 (§ 27).

1. "And he sat down and taught the multitudes out of the boat": how much of the teaching on that occasion is recorded?
2. What object had Jesus in proposing, after his use of their boat, that they try together for fish?
3. How do you account for the heavy draught of fishes?

SEVENTH DAY: *Jesus Wins Fisherman Followers*

But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.—Luke 5:8-11 (§ 27).

1. What were the influences that led Simon Peter to say what he did?

2. Was that which Jesus said to Peter a command? or an invitation? or an intimation? or what?

3. Make a summary statement of the beginnings of the public activity of Jesus, covering these features: (a) The content of his initial message, (b) the opinions formed about him, (c) his attitude toward statements that he was the Christ, (d) the outstanding elements in his work, and (e) the motives that caused his earliest followers to attach themselves to him.

LEADING PROBLEMS OF THE STUDY

1. What it was that produced upon the hearers at Nazareth the profound impression created by Jesus at the beginning of his public activity.

2. The content and significance of the several estimates of Jesus that resulted from the early stages of his work.

3. The reasons why Jesus refused to encourage the interpretation of himself as the Christ.

4. The view held by Jesus himself as to the foremost element in the work to be accomplished by him.

SOME FINDINGS IN THE STUDY

The naturalness of the emergence of Jesus from private life, and the absence of the trumpeted, the spectacular, and the programmatic in the beginnings of his public activity.

The avoidance by Jesus of any appeal to authority, and the impression created as of one having authority, in their bearing upon the soundness of his teaching.

The refusal of Jesus to acquiesce in the disposal of him by

labeling him, and the revelation thereby made of his concern for content of terms rather than employment of them.

The vital way in which Jesus thinks of the work of others after their association with him, and the aid to be gathered from it toward an understanding of his conception of his own work.



STUDY IV

DEVELOPMENT OF OPPOSITION TO JESUS

CRITICISM OF FREE FORGIVENESS FOR SIN
CRITICISM OF FREE FORGIVENESS FOR SIN
CRITICISM FOR ASSOCIATION WITH SINNERS
CRITICISM OF ATTITUDE TOWARD FASTING
CRITICISM OF ATTITUDE TOWARD FASTING
CRITICISM FOR WORKING ON THE SABBATH
CRITICISM OF HEALING ON THE SABBATH

PURPOSES OF THE STUDY

To discover what teachings and what acts of Jesus occasioned opposition and criticism from his contemporaries.

To learn why these things were objected to by the leaders of his day, and to understand the justification offered by Jesus for his action in each case.

To find wherein the groundwork of his thoughts so differed from that of others as to result in such divergences of teaching and practice.

METHOD FOR THE STUDY

On the one hand, get clearly in mind the substance of the objection to Jesus in each case, and the ultimate ground upon which it was based; on the other, find the principle lying behind the specific justification offered by Jesus for his departure from the standards of his opponents.

Do not be satisfied with seeing in the conflict a succession of isolated divergences but go behind them to the fundamental differences of religious outlook.

STUDY IV

DEVELOPMENT OF OPPOSITION TO JESUS

CONTENT OF THE STUDY

FIRST DAY: *Criticism of Free Forgiveness for Sin*

And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.—Mark 2: 1-5 (§ 29 A-D).

1. "And he spake the word unto them": how much of what he taught on that occasion is recorded?
2. What relation did the words spoken by Jesus to the palsied man bear to the purpose for which he had been brought to Jesus?

SECOND DAY: *Criticism of Free Forgiveness for Sin*

But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins • but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within

themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying. We never saw it on this fashion.—Mark 2:6-12 (§ 29 E-H).

1. Upon what view of God and of sin did the scribes base their opinion that no one save God alone should assure a man that his sins were forgiven?
2. Upon what view of the attitude of God toward the sinner did Jesus base his practice of free forgiveness for sins?

THIRD DAY: *Criticism for Association with Sinners*

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.—Mark 2:13-17 (§ 30).

1. "He taught them": how much of what he taught them is recorded?

2. Why did the scribes of the Pharisees object to fellowship with publicans and sinners?

3. State as a principle of conduct in one's relationship with others that which led Jesus to associate freely with publicans and sinners.

FOURTH DAY: *Criticism of Attitude Toward Fasting*

And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.—Mark 2: 18-20 (§ 31 A B).

1. What general principle of Jesus in relation to the practice of fasting should be deduced from the parable of the bridegroom?

2. By what apparent process did Jesus reach the viewpoint that governed his conduct relative to fasting?

FIFTH DAY: *Criticism of Attitude Toward Fasting*

No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.—Mark 2: 21, 22 (§ 31 C D).

1. In what way does the truth in the parable of the garment have connection with the discussion about fasting?

2. What thought did Jesus intend to convey by his parable of the new wine in old wine-skins?

3. Name any elements in the "new wine" of Jesus that have emerged so far in his conduct or teaching.

SIXTH DAY: *Criticism for Working on the Sabbath*

And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.—Mark 2:23-28 (§ 32).

1. Why should an appeal to what David did be regarded by Jesus as meeting the criticism of the Pharisees?

2. "The sabbath was made for man, and not man for the sabbath": state this saying of Jesus in the form of a broad principle that can serve for the evaluation of any institution.

3. What reason does Jesus give for asserting mastery even of the sabbath?

SEVENTH DAY: *Criticism of Healing on the Sabbath*

And he entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. And when he had looked round about on

them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.—Mark 3:1-6 (§ 33).

1. For what purpose did Jesus enter the synagogue?
2. By what standard does Jesus here determine what is lawful on the sabbath?
3. On another occasion, later in his career, when Jesus was censured for sabbath healing, his form of justification was:

Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?—Luke 13:15 (§ 98 C).

And subsequently, in connection with another case, he met the criticism of the lawyers and Pharisees by asking:

Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?—Luke 14:5 (§ 102 D).

What principle for guidance in sabbath observance underlies these questions of Jesus?

LEADING PROBLEMS OF THE STUDY

1. The conception of God that formed the foundation of the Pharisaic position about the forgiveness of sins, and the difference in the view of Jesus about God which led him to do that which shocked the custodians of religion in his day.
2. The criterion of Jesus for deciding upon those with whom one should associate in religious fellowship.

3. The place of fasting and like observances as the expression of the religious life, according to Jesus.

4. The norm of Jesus for determining the validity of the sabbath and of other religious institutions.

SOME FINDINGS IN THE STUDY

An intimacy with some of the elemental religious convictions of Jesus, as derived from his defences under criticism.

The breadth and soundness of the principles that Jesus brought to the testing of established institutions.

The freedom and ease with which Jesus moved among the imposed restrictions of the religious life of his age.

The reach of some of the implications in his actions and words at this period.

The spontaneity and freshness of his handling of problems on which it was supposed that the last word had been spoken.

STUDY V

DEFINITION OF STANDARDS OF RIGHTEOUSNESS BY JESUS

WIDESPREAD FAME OF JESUS

APPOINTMENT OF TWELVE ASSOCIATES

DISCOURSE ON STANDARDS OF RIGHTEOUSNESS

DISCOURSE ON STANDARDS OF RIGHTEOUSNESS

DISCOURSE ON STANDARDS OF RIGHTEOUSNESS

DISCOURSE ON STANDARDS OF RIGHTEOUSNESS

DISCOURSE ON STANDARDS OF RIGHTEOUSNESS

PURPOSES OF THE STUDY

In view of the attacks made upon Jesus by the religious authorities of his day for his liberalism, to learn what position he actually took on fundamental moral issues and what standards he set for the relations of man to man and of man to God.

To compare the standards of Jesus with those held by his critics, and to determine therefrom whose was the constructive spirit.

To grasp the differentiation made by Jesus between theological opinion dominated by tradition and moral principles growing out of religion.

METHOD FOR THE STUDY

Behind each contrast drawn by Jesus between the conduct that was currently acceptable and that which he would enjoin, find the vital principle that animates his specific injunction. Do not rest even here, but discover what unifying law binds together the several elements in his moral principles.

Similarly, do not be satisfied with an understanding of those various standards for the religious life expressed here by Jesus, but seek for that single law of the religious life which Jesus revealed in the discourse.

STUDY V

DEFINITION OF STANDARDS OF RIGHTEOUSNESS BY JESUS

CONTENT OF THE STUDY

FIRST DAY: (a) *Widespread Fame of Jesus*

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known.—Mark 3:7-12 (§ 34).

1. What did the unclean spirits mean when they said, "Thou art the Son of God"?
2. Upon what did the unclean spirits base their conclusion about Jesus?
3. Why did Jesus charge them that they should not make him known?

(b) *Appointment of Twelve Associates*

And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be

with him, and that he might send them forth to preach, and to have authority to cast out devils: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan, and Judas Iscariot, which also betrayed him.—Mark 3:13-19a (§ 35).

4. For what purposes did Jesus appoint his associates?

SECOND DAY: *Discourse on Standards of Righteousness*

In connection with the appointment of twelve associates (First Day: § 35) by Jesus it is recorded in Mark: "And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him"—Mark 3:13 (§ 35 A B). The occasion of the discourse on Standards of Righteousness is reported by Matthew thus: "And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him"—Matt. 5:1 (§ 36 A). "The multitudes" of Matthew are those resulting from the widespread fame of Jesus (First Day: § 34).

His disciples came unto him: and he opened his mouth and taught them, saying, Blessed are ye poor . . . Blessed are ye that hunger . . . Blessed are ye that weep . . . Blessed are ye persecuted . . . Ye are the salt of the earth . . . Ye are the light of the world.—Matt 5:1-16 and Luke 6:20-26 (§ 36 A-O).

1. Judging by the content of this salutatory of the discourse, from what elements in the community were the disciples of Jesus largely drawn?

2. Why were these disciples of Jesus "Blessed"?

3. By the standards prevailing before Jesus, what class considered themselves "the salt of the earth"? and who thought

of themselves as "the light of the world"? What attitude had these classes taken toward Jesus?

THIRD DAY: *Discourse on Standards of Righteousness*

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.—Matt. 5: 17-20 (§ 36 P-S).

1. What elements in the community had accused Jesus of being a destroyer of the law? How recently had their criticisms been expressed?

2. Since Jesus seems here to uphold the validity of the law, wherein does his standpoint differ from those who have been opposing him?

3. Why does Jesus single out the righteousness of the scribes and Pharisees as the norm with which to contrast his own standards of righteousness?

FOURTH DAY: *Discourse on Standards of Righteousness*

Having stated in general but clear terms his attitude toward the law, and having asserted that his standards of righteousness were more exacting than were those of the classes that were charging him with unrighteousness (Third Day), Jesus takes up in succession a number of the injunctions of the law, and makes it evident that, despite his position on forgiveness of sins, and on association with sinners, and on fasting, and on

sabbath observance, he is not a destroyer but an enricher of the ethical implications of true religion.

Ye have heard that it was said to them of old time. Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5: 21-24 (§ 37 A).

1. State the principle underlying the standard here set by Jesus in the form of a new commandment beginning, "Thou shalt not."

2. What relation between ethics and religion, between a man's attitude toward others and his acceptable worship of God, does Jesus establish by what he says about the gift at the altar?

FIFTH DAY: *Discourse on Standards of Righteousness*

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.—Matt. 5: 27-30 (§ 37 C).

1. On the basis of the standard of purity established by Jesus, what judgment should be formed as to the character of his righteousness?

2. What connection have the "right eye" and the "right hand" with the subject under consideration?

3. In what way does the whole body suffer if the offending eye or hand has its way?

4. Judging from the procedure urged by Jesus for the member that causes stumbling, how important is freedom from adultery as defined by him?

SIXTH DAY: *Discourse on Standards of Righteousness*

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.—Matt. 5:33-37 (§ 37 F).

1. From what supposition has the practice of affirmation by oath developed?

2. What was the evil that Jesus found in the making of oaths?

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Matt. 5:38-42 (§ 37 G-J).

3. Keeping in mind the content of that ancient law to which Jesus was making his contrast, what single principle of conduct should be deduced from these several vivid examples of method?

SEVENTH DAY: *Discourse on Standards of Righteousness*

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5:43-48 (§ 37 L-R).

1. On what fundamental fact does Jesus base his position that one should love one's enemies?
2. What is the method by which man may attain to the status of sonship to God?
3. Having in mind the occasion and connection of the saying, in what sense did Jesus mean that a man should be as perfect as God?

LEADING PROBLEMS OF THE STUDY

1. The purpose of Jesus in delivering the discourse on Standards of Righteousness at this time.
2. The principle embodied in each of the injunctions that Jesus substituted for the prevailing interpretations of the law.
3. The test to which Jesus would bring every act in the relation of man with man.

4. The sole standard set by Jesus as determining the religious status of the individual.

SOME FINDINGS IN THE STUDY

The distinction between goodness of moral conduct based on religion and soundness of religious opinion.

The chasm that may separate the technical interpretation of a moral law from the principle that underlies that moral law.

Principles of conduct adequate for the solution of the most perplexing problems of social relationships.

Definition of what constitutes the fundamental element of the religious life.

STUDY VI

DEFINITION OF STANDARDS OF RIGHT- EOUSNESS BY JESUS

[illegible]

PURPOSES OF THE STUDY

In view of the attacks made upon Jesus by the religious authorities of his day for his liberalism, to learn what position he actually took on fundamental moral issues and what standards he set for the relations of man to man and of man to God.

To compare the standards of Jesus with those held by his critics, and to determine therefrom whose was the constructive spirit.

To grasp the differentiation made by Jesus between theological opinion dominated by tradition and moral principles growing out of religion.

METHOD FOR THE STUDY

Behind each contrast drawn by Jesus between the conduct that was currently acceptable and that which he would enjoin, find the vital principle that animates his specific injunction. Do not rest even here, but discover what unifying law binds together the several elements in his moral principles.

Similarly, do not be satisfied with an understanding of those various standards for the religious life expressed here by Jesus, but seek for that single law of the religious life which Jesus revealed in the discourse.

STUDY VI

DEFINITION OF STANDARDS OF RIGHTEOUSNESS BY JESUS

CONTENT OF THE STUDY

FIRST DAY: *Discourse on Standards of Righteousness*

What Jesus had in mind, at the outset of the discourse, when he defended himself against the charge that he was a destroyer of the law, and stated that his standards of righteousness were higher than were those of his critics, has already been learned in part from five injunctions of the law, taken up successively by Jesus. The interpretation of the law was the function of the scribes or lawyers. Jesus now passes in his discourse to those religious practices that were the especial pride of the Pharisees, the trinity of virtues.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou

prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.—Matt. 6: 1-6; 16-18 (§ 37 S-Y).

1. What tendency in the religious life does Jesus rebuke by these sayings?
2. What are some of the modern equivalents of the practices dealt with here by Jesus?
3. What recompense is there when the secrecy of the act prevents public approbation of it?
4. For whom is that recompense enough?

SECOND DAY: *Discourse on Standards of Righteousness*

Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matt. 7: 1-5 (§ 38 F-I).

1. Who had been the judges and who had been the judged before the discourse on standards of righteousness began? Who had been the judged and who had been the judge in the

course of Jesus' setting forth of his standards of righteousness?

2. What were some of the motives that had been seen in the eye of Jesus by his brethren?

3. Name some of the beams seen in the eyes of his brethren by Jesus.

4. In the spirit begotten in one through the removal of the beams, what would be one's attitude toward the motives?

THIRD DAY: *Discourse on Standards of Righteousness*

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—Matt. 7:12 (§ 38 L).

1. Set down in clear form any problems in the relation of man to his fellow-men that you think would not be solved, even though this principle of social life were fully adopted and unfaillingly employed.

2. What is your judgment as to (a) the simplicity or complexity of the principle? (b) the practicability or the difficulty of its universal application?

FOURTH DAY: *Discourse on Standards of Righteousness*

Having concluded his exposition of the contrast between his own standards of righteousness and those of his opponents by the statement of a broad principle that should govern all of the relations of man to man (Third Day), Jesus concerns himself, in the final portion of the discourse, with the element of action:

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.—Matt. 7:13, 14 (§ 38 M).

1. What are the two ultimate destinies that are contrasted? What does each of them mean?

2. "Few be they that find it": why?

FIFTH DAY: *Discourse on Standards of Righteousness*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7:21 (§ 38 U).

1. What value does Jesus here attach to the holding and professing of any high estimate of him?

2. According to the teaching of Jesus here, what determines the ultimate destiny of a man?

3. From this saying of Jesus what is the inference as to the relative place of belief (the intellect) and of action (the will) in pleasing God?

SIXTH DAY: *Discourse on Standards of Righteousness*

Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.—Matt. 7:24-27 (§ 38 W).

1. Who is likened to a wise man? Who is likened to a foolish man? What is it that differentiates the one hearer from the other hearer?

2. Judging from this contrast by Jesus, what is the relative place of belief (the intellect) and of action (the will) in the building of stable character?

3. "It was founded upon the rock": according to Jesus here, how may a man be assured that his character is so builded?

SEVENTH DAY: *Discourse on Standards of Righteousness*

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

And when he was come down from the mountain, great multitudes followed him.—Matt. 7:28-8:1 (§ 38 X Y).

1. On the basis of the elements of the discourse shown successively in Study V and Study VI, draw up an analytical outline of the thought in Jesus' discourse on standards of righteousness.

2. "The multitudes were astonished at his teaching": set down several of the deepest impressions that have resulted from your own study of the discourse.

LEADING PROBLEMS OF THE STUDY

1. The purpose of Jesus in delivering the discourse on Standards of Righteousness at this time.

2. The principle embodied in each of the injunctions that Jesus substituted for the prevailing interpretations of the law.

3. The test to which Jesus would bring every act in the relation of man with man.

4. The sole standard set by Jesus as determining the religious status of the individual.

SOME FINDINGS IN THE STUDY

The distinction between goodness of moral conduct based on religion and soundness of religious opinion.

The chasm that may separate the technical interpretation of a moral law from the principle that underlies that moral law.

Principles of conduct adequate for the solution of the most perplexing problems of social relationships.

Definition of what constitutes the fundamental element of the religious life.

STUDY VII

CONTEMPORARY OPINIONS ABOUT THE WORTH OF JESUS

OPINION OF A ROMAN CENTURION

OPINION OF JOHN THE BAPTIST

OPINION OF A SINNER

OPINION OF A PHARISEE

OPINION OF THE COMMON PEOPLE

OPINION OF THE FRIENDS OF JESUS

OPINION OF THE RELIGIOUS LEADERS

PURPOSES OF THE STUDY

To learn what judgments were formed about Jesus by various secular and religious elements of the population, Roman and Jewish, in the Palestine of his day.

To find in each recorded case why the conclusion drawn about him became what it was.

To form an independent estimate of Jesus on the basis of the several impressions produced by him upon his contemporaries.

METHOD FOR THE STUDY

Lay aside all preconceptions about Jesus, and approach with an open mind the record of the impressions he made upon his contemporaries, being enabled in this way to understand what was thought by those who saw him, as over against what one may possibly now believe one ought to think. In other words, get the angle of the contemporary rather than that of the subsequent interpreter.

Find values in Jesus from what those who originally saw him felt about him, seeking contributions to a knowledge of him alike in the opinion of admirers, neutrals, and haters.

STUDY VII

CONTEMPORARY OPINIONS ABOUT THE WORTH OF JESUS

CONTENT OF THE STUDY

FIRST DAY: *Opinion of a Roman Centurion*

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole.—Luke 7: 1-10 (§ 39).

1. What phases of the character of the centurion are shown in what the elders told Jesus about him?
2. What are some contrasts between the attitude of the Roman centurion toward Jesus and that of those with whom Jesus was dealing before the discourse on Standards of Righteousness?
3. "I have not found so great faith, no, not in Israel": what quality was it in the centurion that Jesus regarded and characterized as "great faith"?

SECOND DAY: *Opinion of John the Baptist*

And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.—Luke 7: 18-23 (§ 41 A-C).

1. During the public activity of John, what was the nature of the work that he had forecast for the coming one?
2. In what degree had Jesus been doing those things that John had expected and announced as the work of the Christ?
3. What evidence has been found, in preceding portions of the records, that John had already actually identified Jesus as the Christ?
4. Make an extended statement of what Jesus meant by the saying, "Blessed is he, whosoever shall find none occasion of stumbling in me."

THIRD DAY: *Opinion of John the Baptist*

And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he.—Luke 7: 24-28 (§ 41 D E).

1. What was the opinion of Jesus about John the Baptist?
2. What is the content of the phrase, "in the kingdom of God" as used by Jesus in the saying, "he that is but little in the kingdom of God is greater than he"? Why is the saying undoubtedly true?

And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified of all her children.—Luke 7: 29-35 (§ 41 I J).

3. According to the account from Jesus, what reception had John the Baptist received at the hands of the religious authorities? What did they say of John?

4. What did Jesus mean in this connection by saying that "wisdom is justified of all her children"?

FOURTH DAY: *Opinion of a Sinner*

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. . . . And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.— Luke 7: 36-38; 48-50 (§ 42 A E).

1. What estimate of Jesus by the woman was expressed through what she did?

2. What quality of mind or heart was it in the woman who was a sinner that Jesus referred to as her "faith"?

3. What basis had Jesus for confidently asserting that her sins were forgiven?

FIFTH DAY: *Opinion of a Pharisee*

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two

debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. —Luke 7: 39-47 (§ 42 B-D).

1. What opinion of Jesus did the Pharisee form when he observed the attitude of Jesus toward the sinner?
2. On what ground did Jesus say he based his confidence that the many sins of the woman were forgiven?
3. "Her sins, which are many, are forgiven; for she loved much. . . . And he said unto her, Thy sins are forgiven . . . Thy faith hath saved thee."—Luke 7: 48-50 (§ 42 E). According to the usage of Jesus here, what content should be given to the word "faith"?

SIXTH DAY: (a) *Opinion of the Common People*

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say

unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.—Luke 7: 11-17 (§ 40).

1. What judgment did the common people form and express as to how Jesus was to be regarded?

2. What did the common people mean when they said, "God hath visited his people"?

(b) *Opinion of the Friends of Jesus*

And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.—Mark 3: 19b-21 (§ 44).

3. What other terms could be used to convey the same opinion as that voiced by the friends of Jesus?

SEVENTH DAY: *Opinion of the Religious Leaders*

Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of David? But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself: how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is

the kingdom of God come upon you. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. —Matt 12:22-32 (§ 45 A-K).

1. What is the content of the opinion of the multitudes about Jesus as tentatively set forth by their question?
2. What opinion about Jesus did the Pharisees boldly assert on this occasion?
3. What is the substance of the initial argument of Jesus to meet the charge of his alliance with Satan?
4. "By whom do your sons cast them out?": what is the answer to that question?
5. In the light of the occasion that called forth the phrase, what is meant by "the blasphemy against the Spirit"?
6. Why forgiven when spoken "against the Son of man," but not forgiven when spoken "against the Holy Spirit"?

LEADING PROBLEMS OF THE STUDY

1. Wherein that faith consisted which was pronounced by Jesus as greater than any that he had found among the men of his own nationality.
2. Why John the Baptist had doubt as to how he should interpret the relation of Jesus to the work of the Christ.
3. The meaning of the opinion expressed by Jesus as to the rank of John the Baptist among the sons of men.

4. What the content was of that faith which availed for the woman who anointed Jesus.

5. Why Jesus characterized in such overwhelming terms the assertion that he was in league with Satan.

SOME FINDINGS IN THE STUDY

The richness of meaning in the term Faith when it is given that content found in the use of it by Jesus.

The sureness of the progress made by Jesus wherever he has contact with an open mind.

The difficulty of placing Jesus in a category, that is, of finding a designation for him at once complete and yet beyond objection.

The distinction drawn by Jesus between one's attitude toward him and one's treatment of the principles embodied in him.

STUDY VIII

THE MYSTERY OF THE KINGDOM OF GOD

BASIS OF REAL RELATIONSHIP TO JESUS

DISCOURSE ON THE KINGDOM OF GOD

DISCOURSE ON THE KINGDOM OF GOD

DISCOURSE ON THE KINGDOM OF GOD

DISCOURSE ON THE KINGDOM OF GOD

DISCOURSE ON THE KINGDOM OF GOD

DISCOURSE ON THE KINGDOM OF GOD

PURPOSES OF THE STUDY

To observe the special form in which Jesus cast his thought about the kingdom of God, and to understand fully the reason given by him for doing so.

To gain a knowledge of the conceptions taught by Jesus of the nature and the future of the kingdom of God.

To compare the conceptions of the kingdom of God expressed by Jesus with those that were current in his day, and to determine in what measure his thoughts were conventional and in what measure original.

METHOD FOR THE STUDY

Remember that the idea of the kingdom of God constituted one of the central notions in the Jewish religious and political thought of the time of Jesus. What that kingdom was like, the conditions of entrance into it, how it was to be established, the nature of its future, were matters about which the contemporaries of Jesus already held definite convictions.

On the other hand, the kingdom of God has been found an acceptable term for modern use to connote something corresponding to modern social movements.

The problem of the student is therefore to find rather what Jesus meant by it, having clearly determined first, from the setting of the discourse, whether Jesus was striving to express ideas already well known and generally held, or was revealing thoughts original with himself.

STUDY VIII

THE MYSTERY OF THE KINGDOM OF GOD

CONTENT OF THE STUDY

FIRST DAY: *Basis of Real Relationship to Jesus*

And there come his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.—Mark 3:31-35 (§ 46).

1. What are the conditions of membership in the brotherhood of Jesus?
2. What is the difference between belonging to the fraternity of Jesus and being a Christian?
3. To enter the brotherhood of Jesus, on Jesus' own terms, what is the place of belief (the intellect)? and what the place of action (the will)?
4. In what measure do the conditions of Jesus for joining his fraternity justify a man of doubts in staying out?

SECOND DAY: *Discourse on the Kingdom of God*

And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so

that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And he said, Who hath ears to hear, let him hear.—Mark 4: 1-9 (§ 47 A-F).

1. What may one infer from the unique circumstance that Jesus began the parable with "Hearken," and ended by saying, "Who hath ears to hear, let him hear"?

2. By what method should one consider any parable in order to reach the truth that the parable is intended to teach?

3. To what extent is one justified in seeking counterparts for the details of any parable in the effort to understand it?

4. What truth about the kingdom of God did Jesus intend to teach through the parable of the sower?

THIRD DAY: *Discourse on the Kingdom of God*

And when he was alone, they that were about him with the twelve asked of him the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?—Mark 4: 10-13 (§ 47 G-L).

1. Why was it necessary that Jesus should treat any of his knowledge of the kingdom of God as a "mystery"?
2. How does a parable tend to deepen the hidden nature of a "mystery"?
3. For what reason did Jesus intend that most of the hearers of his discourse on the kingdom should hear it and yet not understand it?
4. What is the significance of the words, "Know ye not this parable? and how shall ye know all the parables?" in the answer of Jesus to the request that he expound the parable of the sower?

FOURTH DAY: *Discourse on the Kingdom of God*

And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested: neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.—Mark 4: 21-25 (§ 47 Q-V).

1. Why does Jesus use "If any man hath ears to hear, let him hear" as the refrain of the discourse on the kingdom of God?
2. In the acquisition of the mystery of the kingdom of God, how is it that the parabolic form of teaching gives the truth to him that hath but not to him that hath not?
3. "Take heed what ye hear" when Jesus speaks a parable about the kingdom of God. Do not hear something that the parable was never intended to convey.
4. What was to be the later destiny of those truths about the kingdom of God that for the time being were "hid" and

"made secret" by the exposition of them in parabolic form? What was the purpose of the temporary obscuration? Why was the lamp kept for the time being under the bushel?

FIFTH DAY: *Discourse on the Kingdom of God*

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Matt. 13:24-30 (§ 48 A-C).

1. Before Jesus taught about the kingdom of God, who had announced that the kingdom would be constituted on earth, and by the complete separation of the good from the evil, with the utter destruction of the evil, and the garnering of the good into a holy community?

2. In the parable of the wheat and tares, what attitude does Jesus take toward that conception of the kingdom of God?

3. State in positive form the truth about the kingdom of God taught by the parable of the wheat and tares.

4. What light does the parable throw on the seemingly obscure saying of Jesus on a previous occasion: "He that is but little in the kingdom of God is greater than he" (John the Baptist)?

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.—Matt. 13: 47, 48 (§ 48 P).

5. What truth about the kingdom of God did Jesus intend to convey through the parable of the net?

SIXTH DAY: *Discourse on the Kingdom of God*

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.—Mark 4: 26-29 (§ 48 D).

1. What conclusion have you reached from the parable of the wheat and tares, as to whether Jesus intended, by his parables of the kingdom of God, to teach (a) truth already familiar to, and generally accepted by, his contemporaries, or (b) new truths abounding in new conceptions of the nature of the kingdom of God and in opposition to the prevailing views of even the greatest of those who had preceded him?

2. Using the criterion formed by the study of the parable of the wheat and tares, determine the truth about the kingdom of God taught by the parable of the growing grain.

And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.—Mark 4: 30-32 (§ 48 E).

3. In the light of the setting and purpose of the discourse, what conception of the kingdom of God should be derived from the parable of the mustard seed?

And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.—Luke 13: 20, 21 (§ 48 F).

4. What contribution does the parable of the leaven make toward an understanding of Jesus' own conception of the nature of the kingdom of God?

SEVENTH DAY: *Discourse on the Kingdom of God*

He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.—Matt. 13: 43b-46 (§ 48 M-O).

1. Why does Jesus distinguish the discourse on the kingdom of God from all others by the recurrence of the words, "He that hath ears, let him hear"?

2. What truth about the kingdom of God does Jesus express through the parable of the hidden treasure? and what truth by the parable of the pearl?

And with many such parables spake he the word unto them, as they were able to hear it: and without a parable spake he not unto them.—Mark 4: 33-34a (§ 48 G).

3. What significance is there in the fact that this assertion

cannot be made about any recorded discourse of Jesus other than that on the kingdom of God?

Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished these parables, he departed thence.—Matt. 13:51-53 (§ 48 RS).

4. Elsewhere in his teaching Jesus does not ask his disciples whether they have understood what he has taught; why does he do so at the conclusion of his discourse on the kingdom of God?

5. If the disciple is expected to bring forth about the kingdom of God "things new" as well as things old, what is it likely that Jesus brought forth in the discourse he devoted to the kingdom of God?

LEADING PROBLEMS OF THE STUDY

1. An understanding of that which Jesus considers the condition of vital relationship to him.

2. The meaning of the reason given by Jesus for dealing with the kingdom of God in the form of parables.

3. The bearing of the setting of the discourse—that is, of all parts of it other than the parables themselves—on the question whether Jesus meant to say something on the kingdom corresponding to current thought or to develop ideas in opposition to established opinion.

4. The precise thought conveyed by each parable as to the kingdom of God and the relation of that thought (a) to contemporary conceptions and (b) to modern notions about the kingdom.

SOME FINDINGS IN THE STUDY

The method adopted by Jesus for the presentation of important truth.

The outlook of Jesus upon the probable course of the development of religion in that future which lay beyond his career.

The grasp of Jesus on the ways of God in achieving large and lasting results among men.

The relation of the thought of Jesus (a) to the conception, prevalent in his time, of nature and of history as catastrophic, and (b) to the modern evolutionary theory of life.

The values in the mystery of the kingdom of God.

STUDY IX

(A) THE PLACE OF FAITH IN THE WORK OF JESUS

"HAVE YE NOT YET FAITH?"

"FEAR NOT, ONLY BELIEVE"

"THY FAITH HATH MADE THEE WHOLE"

"BELIEVE YE THAT I AM ABLE?"

"BECAUSE OF THEIR UNBELIEF"

(B) TOUR OF THE DISCIPLES AND RESULT- ANT EVENTS

TOUR OF THE DISCIPLES

FATE OF JOHN THE BAPTIST

REPORT OF ASSOCIATES ON THEIR TOUR

TEACHING AND FEEDING THE MULTITUDE

ACROSS THE SEA OF GALILEE

MANY SICK BROUGHT TO JESUS

PURPOSES OF THE STUDY

(A) THE PLACE OF FAITH IN THE WORK OF JESUS

To understand what Jesus meant when he used the terms faith, belief, and unbelief.

To find what Jesus regarded as the objects of faith, and how far he sought to develop faith on the part of others in his own person.

To determine the relation between the faith of others and the extent of the power that Jesus could exercise upon others.

(B) TOUR OF THE DISCIPLES AND RESULTANT EVENTS

To learn what objects Jesus had in sending out his associates on a tour during his lifetime.

To discover the nature of the work done by the disciples on their tour and the results effected by it.

METHOD FOR THE STUDY

(A) THE PLACE OF FAITH IN THE WORK OF JESUS

Do not be confused, in the effort to understand Jesus when he speaks of faith, by bringing to the task some preconceptions about what that word means in the field of religion. Derive the sense of Jesus in each case independently from the narrative that relates his use of the term. Give that content, and that content only, which can be established from the specific occasion of its use.

(B) TOUR OF THE DISCIPLES AND RESULTANT EVENTS

Endeavor to consider the method and results of the tour made by the early associates of Jesus under the terms used by the records in describing it, and without being influenced by a knowledge of the results sought and methods used by other disciples since the days of Jesus.

STUDY IX

(A) THE PLACE OF FAITH IN THE WORK OF JESUS

CONTENT OF THE STUDY

FIRST DAY: *"Have Ye Not Yet Faith?"*

And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him? —Mark 4: 35-41 (§ 50).

1. "Let us go over unto the other side." Jesus had been speaking "on that day" the discourse on the kingdom of God, the circumstances of its delivery being thus recorded: "And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea: and all the multitude were by the sea on the land."—Mark 4: 1 (§ 47 A).

2. What did the disciples expect from Jesus when they

awakened him, that is, what was their purpose in awakening him?

3. "Have ye not yet faith?" What was the "faith" that Jesus expected the disciples to possess?

4. How would that "faith" have kept the disciples from being "fearful"?

SECOND DAY: *"Fear Not, Only Believe"*

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. And he went with him. . . .

While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Master any further? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And he suffered no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And he charged them much that no man should know this: and he commanded that something should be given her

to eat.—Mark 5: 21-24a (§ 52 A-C); 35-43 (§ 52 L-U).

1. What did Jesus mean when he asserted that the child was not dead but asleep?
2. Why did Jesus charge them much that no man should know what had happened?
3. What purpose had Jesus in saying to the father, "Fear not, only believe"?

THIRD DAY: (a) *"Thy Faith Hath Made Thee Whole"*

And a great multitude followed him, and they thronged him.

And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be made whole. And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of her plague. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.—Mark 5: 24b-34 (§ 52 C-K).

1. What did Jesus mean by the assertion that it was the faith of the woman that had made her whole?
2. What effect would that which is referred to as "the power proceeding from him" have had upon a woman similarly

afflicted, who had by chance touched him but who had not the expectancy expressed by, "If I touch but his garments, I shall be made whole"?

(b) "*Believe Ye that I Am Able?*"

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. But they went forth, and spread abroad his fame in all that land.—Matt. 9: 27-31 (§ 53 A).

3. What estimate of Jesus is given in the phrase "thou son of David"?

4. What was the purpose of Jesus in asking the question he put to the blind men, that is, why did he wish to call forth a declaration of belief in his ability?

5. "According to your faith": why not "according to my power"?

FOURTH DAY: "*Because of Their Unbelief*"

And he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honour, save in his own

country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.—Mark 6: 1-6a (§ 54).

1. "He began to teach in the synagogue": how much of what he taught on that occasion is recorded?
2. "Whence hath this man these things?" What is the answer to that question?
3. What estimate does Jesus place upon himself by the saying here reported from him?
4. "He could there do no mighty work": what was it that set limits to his achievements in his own country?
5. Were the mighty works of Jesus the product of his own inherent power? or the result of the conviction of others that he had such power?

(B) TOUR OF THE DISCIPLES AND RESULTANT EVENTS

FIFTH DAY: *Tour of the Disciples*

And he went round about the villages teaching.

And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals; and, said he, put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent. And they cast out many

devils, and anointed with oil many that were sick, and healed them.—Mark 6: 6b-13 (§ 55-57).

1. "He went round about the villages teaching": how much of the teaching on that tour is recorded here?

2. What "authority" as to the form of their activity on their tour did Jesus give the disciples, that is, what work were they commissioned to do?

3. By what name were men commonly called who did the work for which Jesus gave "authority" to the disciples?

4. "And they went out, and preached": what had they been told to preach? What did they preach?

SIXTH DAY: (a) *Fate of John the Baptist*

And king Herod heard thereof; for his name had become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work in him. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went

out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.—Mark 6: 14-29 (§ 58).

1. What is the significance of each of the estimates of Jesus that is recorded here as having currency at that time?

2. In connection with the record of the tragic fate of John, recall the evaluation of John by Jesus: "Among them that are born of women there is none greater than John."—Luke 7: 28 (§ 41 E).

(b) *Report of Associates on Their Tour*

And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.—Mark 6: 30, 31 (§ 59).

3. What were some of the effects of the tour (a) on the disciples and (b) on the people?

SEVENTH DAY: (a) *Teaching and Feeding the Multitude*

And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them. And he came forth

and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray.—Mark 6:32-46 (§ 60).

1. "He began to teach them many things": how much of what Jesus taught on that occasion is here recorded?
2. For what purpose was the withdrawal of Jesus, after sending the disciples away?

(b) *Across the Sea of Galilee*

And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh

unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.—Mark 6: 47-52 (§ 61).

3. "They understood not concerning the loaves": what bearing did the loaves have upon the existing situation?

(c) *Many Sick Brought to Jesus*

And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.—Mark 6: 53-56 (§ 62).

4. What is the relationship between the tour of the disciples and these multitudes?

LEADING PROBLEMS OF THE STUDY

A. THE PLACE OF FAITH IN THE WORK OF JESUS

1. Exactly what it was that Jesus found lacking in the disciples on the occasion of crossing the sea in the storm, that is, what he meant by saying that they were wanting in faith.

2. In what way the faith of the individual in the power of Jesus to do mighty works was so related to the influence producing those works that in the absence of the faith there was a cessation of the works.

B. TOUR OF THE DISCIPLES AND RESULTANT EVENTS

3. Why Jesus should send out undisciplined forces on a hasty tour during his lifetime.

4. Results affecting the career of Jesus that may be traced to the tour of his early associates.

SOME FINDINGS IN THE STUDY

A. THE PLACE OF FAITH IN THE WORK OF JESUS

An appreciation of that profound sense in Jesus of God's presence and control in every situation that arises for the man of God.

Some knowledge of how far the most beneficent of givers may be conditioned in his bestowal of the rarest gifts by the attitude of the possible recipient.

B. TOUR OF THE DISCIPLES AND RESULTANT EVENTS

An understanding of (a) the mode of life, (b) the methods, and (c) the message of the early propagandists of the religion founded by Jesus.

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STUDY X

DEMAND BY PHARISEES FOR CONFORMITY
AND CREDENTIALS

CONCERNING TRADITIONS ABOUT DEFILEMENT
WITHDRAWAL TOWARD TYRE AND SIDON
RETURN JOURNEY THROUGH DECAPOLIS
THE DEAF AND DUMB MAN
THE BLIND MAN OF BETHSAIDA
HEALING AND FEEDING THE MULTITUDE
PHARISEES DEMAND SIGNS FROM JESUS
THE LEAVEN OF THE PHARISEES

PURPOSES OF THE STUDY

To learn what position the contemporary leaders demanded that Jesus take relative to the body of traditions that had become associated with the Jewish religion.

To find what estimate Jesus himself placed upon these traditions, and how he regarded those who upheld them.

To discover what criterion Jesus used to test the validity of the specific traditions that had aroused controversy.

To determine the precise content in the request that Jesus authenticate himself to the leaders of his day, and to apprehend the significance of the response made by him.

METHOD FOR THE STUDY

Consider the controversy of the religious authorities with Jesus about the validity of traditions, less with the purpose of knowing the respective positions taken than as an opportunity to discover the grounds of Jesus for the position he took.

Although the tradition kept diligently by the Pharisees may have slight interest for the modern mind, other religious traditions have come and are prevalent today, and the test here used by Jesus is a valid criterion for them also. Therefore, make sure not to miss it.

Recall that there was contemporary expectation of events to be ushered in by notable signs, and in the light of that fact attempt to understand the far-reaching meaning of the response made by Jesus to the demand of the Pharisees that he establish himself by a sign.

STUDY X

DEMAND BY PHARISEES FOR CONFORMITY AND CREDENTIALS

CONTENT OF THE STUDY

FIRST DAY: *Concerning Traditions About Defilement*

And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the marketplace, except they wash themselves, they eat not: and many other things there be, which they have received to hold, washings of cups, and pots, and brassen vessels. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites; as it is written,

This people honoureth me with their lips,

But their heart is far from me.

But in vain do they worship me,

Teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That

wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.—Mark 7: 1-13 (§ 63 A-H).

1. What outstanding element distinguishes the criticism here made upon the disciples of Jesus from most of the previous criticisms directed against the conduct of the disciples?

2. What is the central thought in the answer of protest made by Jesus in vindication of the action of the disciples?

3. "The tradition of the elders," "the tradition of the elders," "the precepts of men," "the tradition of men," "your tradition," *versus* what?

SECOND DAY: *Concerning Traditions About Defilement*

And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man. And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean. And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.—Mark 7: 14-23 (§ 63 I-L).

1. In words of your own, state in the form of a principle the distinction here made by Jesus.

2. What does Jesus settle upon as the citadel of conduct?
3. How does Jesus consider that a person becomes defiled?
4. "This he said, making all meats clean": in how far was that the intention of what Jesus taught here? in how far an implication?

Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.—Matt. 15: 12-14 (§ 63 J).

5. On the basis of the Pharisaic doctrine of religious defilement, as here revealed, why say of them that they are "blind guides"?

THIRD DAY: *Withdrawal Toward Tyre and Sidon*

And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the devil out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the devil gone out.—Mark 7: 24-30 (§ 64).

1. "Would have no man know it": why this desire for privacy on the part of Jesus?

2. "Let the children first be filled": what did Jesus mean by this reply to the request from the Syrophenician woman?

3. How do you account for Jesus' use on this occasion of the seemingly harsh expression, "the dogs"?

4. "For this saying go thy way": what virtue did Jesus find in the woman's reply that led him to announce that her request was granted?

FOURTH DAY: (a) *Return Journey Through Decapolis*

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.—Mark 7:31 (§ 65).

1. What was the geographical relation of Tyre and Sidon to the sea of Galilee? On what side of the sea was Decapolis?

(b) *The Deaf and Dumb Man*

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.—Mark 7:32-37 (§ 66).

(c) *The Blind Man of Bethsaida*

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took told of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked

him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.—Mark 8:22-26 (§ 70).

2. Enumerate the elements that these two events have in common.

3. What feature, common to both of them, has been absent from the records of all preceding mighty works credited to Jesus?

FIFTH DAY: *Healing and Feeding the Multitude*

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.—Mark 8:1-10 (§ 67).

1. Compare the account shown here with that in Mark 6:32-46; § 60 (Study IX: Seventh Day), and set down, in

order, those elements of the narrative that are found in both of the records.

2. What are the principal differences between the accounts?

SIXTH DAY: *Pharisees Demand Signs from Jesus*

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into the boat departed to the other side.—Mark 8: 11-13 (§ 68).

1. "A sign from heaven": what things do the records credit Jesus with having been doing that might be regarded as signs from heaven?

2. "Seeking of him a sign from heaven": what kind of a sign from heaven were they seeking?

3. Why is the seeking for some sign from heaven regarded as "tempting him"?

4. What estimate of Jesus by the Pharisees is shown by their request that he shew them some sign from heaven?

5. Why did Jesus say that no sign would be given to that generation?

SEVENTH DAY: *The Leaven of the Pharisees*

And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When

I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?—Mark 8: 14-21 (§ 69).

1. Why did Jesus leave the Pharisees and cross over to the other side of the sea of Galilee?
2. Recalling the recent event of the Pharisees' "tempting him," determine and state what Jesus meant when he bade his disciples, "Take heed, beware of the leaven of the Pharisees."
3. What was "the leaven of Herod" against which Jesus warned his disciples?
4. What superficial interpretation was made by the disciples of the saying about leaven?
5. In getting at the real meaning of Jesus in the saying, what weight should be given to the elaborate insistence of Jesus on the necessity for genuine insight in order to understand it?

LEADING PROBLEMS OF THE STUDY

1. The distinction drawn by Jesus between the laws of God and the traditions of men.
2. What Jesus considered to be the sources of the real defilement of a man.
3. The view of Jesus as to the racial and geographical limits of his own work among men.
4. What the Pharisees meant by a sign when they sought one from Jesus, and why Jesus was confident that the sign sought would not be vouchsafed to that generation.
5. What it was that constituted the leaven of the Pharisees against which Jesus warned his disciples.

SOME FINDINGS IN THE STUDY

The ability of Jesus to disengage the secondary from the primary in religion, and rightly to place religious observances.

The criterion revealed by Jesus for determining the validity of any established religious institution.

The willingness of Jesus to circumscribe the field of his activity in the interest of ultimate permanence of results.

The detachment of Jesus from the most engaging and widespread of contemporary expectations.

The independence and originality of the outlook of Jesus upon the future.

STUDY XI

FORECASTS OF CONFLICT WITH THE JERUSALEM AUTHORITIES

OPINION OF DISCIPLES ABOUT JESUS
JESUS FORETELLS EVENTS AT JERUSALEM
SOME COSTS OF DISCIPLESHIP
THE TRANSFIGURATION OF JESUS
THE YOUTH WITH THE DUMB SPIRIT
JESUS REPEATS HIS FORECAST OF EVENTS
THE PROBLEM OF TRIBUTE PAYMENT
DISCOURSE ON STANDARDS OF GREATNESS

PURPOSES OF THE STUDY

To learn the occasion that brought from Jesus a statement of his convictions about the fate that awaited him in Jerusalem at the hands of the religious leaders of his people.

To study the effects of the forecast of his death upon those who had become the disciples of Jesus, and to determine the reasons for these results.

To find some of the deeper meanings that Jesus' regarded as implicit for others in the tragedy toward which events were hastening him.

METHOD FOR THE STUDY

One will hardly gather the full contribution of the study to an intimate understanding of Jesus who brings to it some rigid preconception as to the significance of his death. Rather it is desirable that the announcement of the event now foreseen of Jesus should come with the shock that naturally it gave the early disciples. Then let Jesus account for the mystery in his own way, as he does most clearly here.

To understand the effect upon the disciples of this announcement, it will be necessary to have in mind constantly that the death of their leader was not considered a vital element in the religious thought of their day.

STUDY XI

FORECASTS OF CONFLICT WITH THE JERUSALEM AUTHORITIES

CONTENT OF THE STUDY

FIRST DAY: *Opinion of Disciples about Jesus*

And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him.—Mark 8: 27-30 (§ 71).

1. Why was Jesus interested in raising the question as to who men thought he was?
2. What did men mean when they interpreted him as John the Baptist? as Elijah? as one of the prophets?
3. What grounds had Peter for the conviction that Jesus was the Christ?
4. Why did Jesus charge his disciples not to make known their conclusions about him?

SECOND DAY: *Jesus Foretells Events at Jerusalem*

And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the

saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.—Mark 8: 31-33 (§ 72).

1. In what degree did that which Jesus now began to teach his disciples correspond to what they expected when they expressed the conviction that he was the Christ?
2. Whence did Jesus derive the expectation that these things would happen to him at Jerusalem?
3. "And he spake the saying openly": why not?
4. What was the basis for the rebuke administered by Peter to Jesus?
5. What were "the things of God"? and what were "the things of men"?

THIRD DAY: *Some Costs of Discipleship*

And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.—Mark 8: 34-9: 1 (§ 73).

1. "Let him deny himself": what exactly does that mean today for any person?

2. "Take up his cross": state that requirement in easily intelligible and practicable terms for the modern man of sincere purpose.

3. In what sense is "life" or "soul" used by Jesus in these sayings?

4. State definitely the process by which a man can "lose his life" after the manner that is required of him if he would save it.

5. Elaborate the paradox of Jesus about saving and losing life so that its meaning may become both clearer and more convincing to the average reader.

FOURTH DAY: *The Transfiguration of Jesus*

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked him, saying, The scribes say that Elijah must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it

written of the Son of man, that he should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.—Mark 9: 2-13 (§ 74).

1. What conception of Jesus would the voice convey to the minds of the disciples of Jesus?
2. For what reason should Jesus charge the disciples to tell no man what things they had seen?
3. "And they kept the saying": what saying did they keep?
4. Why did the disciples bring up at that time the expectation "that Elijah must first come"?

FIFTH DAY: *The Youth with the Dumb Spirit*

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out,

and said, I believe: help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and the child became as one dead: insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer.—Mark 9: 14-29 (§ 75).

1. "O faithless generation": in what sense did Jesus use the word "faithless" here?
2. "And Jesus said unto him, If thou canst! All things are possible to him that believeth": paraphrase this saying of Jesus in a form that justifies the strength of the utterance.
3. "This kind can come out by nothing, save by prayer": how relate this statement to the assertion that all things are possible to belief?

SIXTH DAY: (a) *Jesus Repeats His Forecast of Events*

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and were afraid to ask him.—Mark 9: 30-32 (§ 76).

1. "He would not that any man should know it": why not?
2. "But they understood not the saying": why was it that the disciples of Jesus could not understand that which was stated in such perfectly plain terms?

3. What was the reason that the disciples "were afraid to ask him" what he meant?

(b) *The Problem of Tribute Payment*

And when they were come to Capernaum, they that received the hali-shekel came to Peter, and said, Doth not your master pay the hali-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.—Matt. 17: 24-27 (§ 77).

4. Elaborate the thought of Jesus in the statement. "Therefore the sons are free." so that the basis for the attitude of Jesus toward the payment of the temple tribute may be clearly seen.

SEVENTH DAY: *Discourse on Standards of Greatness*

And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all.—Mark 9: 33-35 (§ 78 A B).

1. What had happened recently that should lead the disciples into a discussion at this time of relative rank within their circle?

2. What is the method announced by Jesus for attainment to true greatness?

3. What is the difference between this method of greatness and that method by which Jesus achieved his own greatness?

Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.—Mark 9: 50 (§ 78 O).

4. On what occasion was it that Jesus had addressed his disciples as "the salt of the earth"?

5. What was the theme of the disputation that had disturbed the peace among the disciples at this time?

LEADING PROBLEMS OF THE STUDY

1. The purpose of Jesus in asking his disciples who men thought he was and who they themselves thought he was.

2. Why Jesus enjoined the disciples not to speak of him as the Christ.

3. The reasons of Jesus for bringing out at this time what he foresaw as awaiting him at Jerusalem.

4. Why the announcement of Jesus about his death produced the effects it did on the disciples.

5. What Jesus meant by the paradox of losing the life in order to find the life.

6. The method given by Jesus for achieving a place among the great men of the earth.

SOME FINDINGS IN THE STUDY

The attitude of Jesus toward that interpretation of him which placed him in line with current expectations.

Why Jesus regarded his death at Jerusalem as belonging in the category of the things of God.

The secret of Jesus for the attainment by others to his own fulness of life.

The criterion used by Jesus for the determination of the proper attitude toward the payment of religious tribute.

The conviction of Jesus as to what constitutes the most legitimate ambition of man.

STUDY XII

DEPARTURE FROM GALILEE FOR JERUSALEM

GENERAL STATEMENT OF JOURNEY
ATTITUDE OF SAMARITANS TOWARD JESUS
SOME TESTS OF DISCIPLESHIP
THE MISSION OF THE DISCIPLES
THE WAY OF ETERNAL LIFE
MANY THINGS *VERSUS* ONE THING
ELEMENTS OF PREVAILING PRAYER
BASIS OF REAL RELATIONSHIP TO JESUS

PURPOSES OF THE STUDY

To determine the object of Jesus in directing his movements and those of his disciples at this time toward Jerusalem.

To observe what forms of activity and what subjects of teaching are credited to Jesus and to his disciples at this period in his career.

To ascertain the intention of Jesus in the things done by him, and the thought in his teaching, following upon his departure from Galilee for Jerusalem.

METHOD FOR THE STUDY

In the absence of stated geographical and chronological sequences in this study at most points, the values in it will be had mainly through fastening the attention upon the content of each narrative in itself, rather than in the endeavor to find its contribution to the orderly development of the history.

But, on the other hand, the full significance of the event or teaching recorded will sometimes become apparent only when the student seeks for its relation to some definite phase of the history of Jesus already known, or even possibly yet to be developed.

STUDY XII

DEPARTURE FROM GALILEE FOR JERUSALEM

CONTENT OF THE STUDY

FIRST DAY: (a) *General Statement of Journey*

And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem.—Luke 9: 51 (§ 79).

1. What indications are there in preceding parts of the record that Jesus had been looking forward to and planning for a visit to Jerusalem? Why the use of the expression "stedfastly set his face"?

(b) *Attitude of Samaritans Toward Jesus*

And he sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them. And they went to another village.—Luke 9: 52-56 (§ 80).

John said unto him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.—Mark 9: 38-40 (§ 78 I).

2. State the difference between the attitude of Jesus and that of his early disciples toward those who would not associate with them or receive them.

(c) *Some Tests of Discipleship*

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke 9: 57-62 (§ 81).

3. Formulate in your own words the essential element in each of these three tests for discipleship.

SECOND DAY: *The Mission of the Disciples*

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not

from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.—Luke 10: 1-16 (§ 82 A-Q).

1. What was the nature of the work that the disciples were expected to do on their tour made in advance of Jesus?
2. What was the object of Jesus in sending out his disciples on the mission described here?
3. What was (a) the meaning and what (b) the significance of the message that the disciples were to deliver?

THIRD DAY: *The Mission of the Disciples*

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.—Luke 10: 17-24 (§ 82 R-U).

1. State clearly what "these things" were that called forth from Jesus his outburst of thanksgiving to God on this occasion.

2. "All things have been delivered unto me of my Father": name some of the more important of these "all things."

3. "The things that ye see": to what things is the reference here?

FOURTH DAY: *The Way of Eternal Life*

And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and

beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.—Luke 10: 25-37 (§ 83).

1. State the way of eternal life, as defined on this occasion, in terms that accord with the thought of Jesus.
2. Cast the commandment about love of God in another form, different throughout in wording but having in full the thought expressed here.
3. Who is one's neighbor, according to the exposition of Jesus?
4. Cast the commandment about love of neighbor in another form, different throughout in wording, but having in full the thought expressed here.

FIFTH DAY: (a) *The Way of Eternal Life*

1. "This do, and thou shalt live. . . . Go, and do thou likewise": what are the relative places of belief (the intellect) and of action (the will) in the way of eternal life as defined by Jesus?
2. In how far is a man of honest doubts excluded from eternal life by the terms of Jesus?

(b) *Many Things versus One Thing*

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.—Luke 10: 38-42 (§ 84).

3. "But one thing is needful": what is the one thing that is needful?

4. What impression on the student have the life and teaching of Jesus so far created as to the simplicity or complexity of the life acceptable to God?

SIXTH DAY: *Elements of Prevailing Prayer*

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.—Luke 11: 1-4 (§ 85 A B).

1. What were the circumstances that led Jesus to give a form of prayer to his disciples?

2. "When ye pray, say, Father": what is the difference between the way Jesus would have men think about and address God and the way he thought about and addressed God himself?

3. What did Jesus mean by "my Father" when, as a youth, he said, "Wist ye not that I must be in my Father's house"?

4. What was it that Jesus had in mind as the thing to be desired when he told the disciples to pray, "Thy kingdom come"?

5. On what basis is forgiveness of sins sought and expected in the prayer?

SEVENTH DAY: (a) *Elements of Prevailing Prayer*

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.—Luke 11: 5-8 (§ 85 C).

1. What is the truth about prayer that Jesus intends to teach by this parable?

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11: 9-13 (§ 85 D).

2. What two seemingly opposed but really complementary

elements of prevailing prayer does Jesus set forth by these sayings?

(b) *Basis of Real Relationship to Jesus*

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.—Luke 11:27, 28 (§ 87).

3. "The word of God": what is meant here by the word of God?

4. "And keep it": in what sense keep it?

LEADING PROBLEMS OF THE STUDY

1. The content of the standards set by Jesus as tests of eligibility for discipleship to him.

2. The substance of (a) the method and (b) the message used by the early propagandists for the religion of Jesus.

3. What Jesus regarded as the way to be followed for the attainment by man of eternal life.

4. The ideas of Jesus as to the legitimate elements in a petition wholly acceptable to God.

5. Wherein supreme blessedness consists for the individual, according to Jesus.

SOME FINDINGS IN THE STUDY

The uncompromising and unhesitating manner of Jesus toward plans and movements that made surer the coming of the tragedy at Jerusalem.

The call to the heroic in the appeal made by Jesus to men who would associate themselves with him.

The profound sense in Jesus of the community of interest between himself and him whom he thought of as Father.

The breadth of the conception of Jesus as to the interdependence of human relationships.

The unity and simplicity of religious obligation as conceived by Jesus.

The spontaneousness and naturalness of prayer as it comes to expression through the medium of the mind of Jesus.

The failure of the external and the contingent to obscure the vision of Jesus for the vital and abiding relationships.



STUDY XIII

CONDEMNATION FOR OPPONENTS AND CONCERN FOR DISCIPLES

PHARISEES DEMAND SIGNS FROM JESUS

THE USE AND TEST OF TRUTH

INJUNCTIONS FOR THE FUTURE OF THE DISCIPLES

INJUNCTIONS FOR THE FUTURE OF THE DISCIPLES

TEACHINGS AGAINST CONCERN ABOUT WEALTH

TEACHINGS AGAINST ANXIETY ABOUT FOOD AND
CLOTHING

TEACHINGS ABOUT THE FUTURE

PURPOSES OF THE STUDY

To discover what Jesus considered the most vulnerable demands, teachings, and practices of those who had been opposing the progress of his work.

To learn something of the outlook of Jesus upon the future of his disciples, and to observe what phases of that future were matters of deepest solicitude with him.

From the things that Jesus condemned in his opponents, and from those that he feared might develop in his disciples, to reconstruct in part the historical background of his public activity.

METHOD FOR THE STUDY

In order to understand clearly what the opponents of Jesus were seeking from him, and what he was endeavoring to accomplish with his disciples in reference to their future, one should bring to the study and keep before the mind constantly all contributions that preceding studies have made toward an understanding of contemporary religious thought.

Much of what Jesus says to his disciples about their future will prove altogether obscure unless it is approached with a vivid sense of the contemporary hopes and the attitude of Jesus toward them, the policy he had pursued with reference to them, and the teaching he had given about them.

STUDY XIII

CONDEMNATION FOR OPPONENTS AND CONCERN FOR DISCIPLES

CONTENT OF THE STUDY

FIRST DAY: (a) *Pharisees Demand Signs from Jesus*

And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.—Luke 11:29-32 (§ 88).

1. What element in the community had previously sought a sign from Jesus?
2. Wherein was the "evil" in seeking for a sign from heaven?
3. What did Jesus mean by "the sign of Jonah," that is, whereby did Jonah become "a sign unto the Ninevites"?

(b) *The Use and Test of Truth*

No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that

they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.—Luke 11: 33-36 (§ 89).

4. What is the moral or spiritual reality corresponding to the figure of the single eye?

SECOND DAY: *Injunctions for the Future of the Disciples*

In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.—Luke 12: 1-3 (§ 91 A-D).

1. Upon what previous occasion had Jesus spoken about the ultimate uses of the "covered up" and "hidden" truths (Study VIII: Fourth Day)? What was the primary concern of Jesus about the "hidden" and "secret" truths on that occasion?

2. "In the darkness" . . . "in the inner chambers": about what theme was it that the truth had been "said" and "spoken" with such circumspection during the active ministry of Jesus?

3. "Shall be heard in the light" . . . "shall be proclaimed upon the housetops": when did Jesus intend that such absence of restraint upon the utterance of the "hidden" truths should be the rule?

4. Why should these truths be "spoken in the ear" during one period, but "proclaimed upon the housetops" during some subsequent period?

THIRD DAY: *Injunctions for the Future of the Disciples*

And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.—Luke 12:4-12 (§ 91 E-1).

1. Toward what period and what experiences in the life of the disciples was Jesus looking when he uttered these words of warning and of encouragement?

2. How does Jesus regard the possible loss of physical life in a cause? What is it that he would safeguard?

3. How reconcile the fearless acceptance of violent death with the conception involved in "the very hairs of your head are all numbered"?

4. When was the problem of the confession or the denial of Jesus likely to become a pressing one with the disciples?

FOURTH DAY: *Teachings Against Concern About Wealth*

And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12: 13-21 (§ 92).

1. "A man's life consisteth not in the abundance of the things which he possesseth": wherein then does life consist?
2. "Rich toward God": amplify that phrase till the meaning of Jesus is placed beyond doubt.

FIFTH DAY: *Teachings Against Anxiety About Food and Clothing*

And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto his stature? If then

ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.—Luke 12: 22-34 (§ 93).

1. What is the central thought that Jesus is endeavoring to impress upon the disciples by these sayings?
2. In how far is the attitude here taught by Jesus toward food and clothing practicable in the complexity of modern conditions of life?
3. "O ye of little faith": in what sense does Jesus use the word "faith" on this occasion?
4. "Seek ye his kingdom": exactly what does that mean?

SIXTH DAY: *Teachings About the Future*

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird

himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants.—Luke 12:35-38 (§ 94 A).

1. What are the truths that may properly be derived from this parable and these injunctions?

But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.—Luke 12:39, 40 (§ 94 B C).

2. In what sense “ready”? and why the necessity for the instructions?

3. “The Son of man cometh”: what is meant by that statement?

SEVENTH DAY: *Teachings About the Future*

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.—Luke 12:41-46 (§ 94 D E).

1. What is the substance of the answer that Jesus is cred-

ited with making to the question of Peter? In what degree does the reply meet the inquiry?

2. What truth is conveyed to the mind by the parable of the steward?

3. "My lord delayeth his coming": what value has this element in the parable?

And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes.—Luke 12:47, 48a (§ 94 G).

4. What is the principle underlying the practice here?

And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.—Luke 12:48b (§ 94 H).

5. What is the meaning of this saying?

LEADING PROBLEMS OF THE STUDY

1. The nature of the sign that Jesus considered should be given to the men of his own generation.

2. The meaning of Jesus in his reference to the single eye.

3. What Jesus had in mind when he spoke of that which was to come to the light and be proclaimed upon the housetops.

4. What future conditions of life Jesus foresaw as affecting his disciples and that consequently led to his body of injunctions to them.

5. The attitude that Jesus would have men take toward wealth and toward the things that wealth makes secure.

6. The conception of the future that controlled the teaching Jesus gave his disciples about the future.

SOME FINDINGS IN THE STUDY

The kind of activity that Jesus considered as sufficient evidence that a religious leader has the approval of God.

How a sure grasp of truth is to be attained, and the legitimate use to be made of it by the searcher.

What Jesus thought should become of those conceptions of the kingdom of God that he had dealt with during his lifetime as the mystery of the kingdom of God.

How Jesus would have his disciples think of the event of death that comes in the course of duty.

The type of rich man that has the unreserved commendation of Jesus.

Why Jesus would have men take the position he defines toward the problem of human physical needs.

Some fundamental elements in the thought of Jesus about the future of his disciples and of his people.

STUDY XIV

DEEP FEELING AND DIRECT TEACHING

PHASES OF THE MISSION OF JESUS

THE SIGNS OF THE TIMES

WARNINGS OF IMPENDING FATE

LIMITS OF THE KINGDOM OF GOD

FORECAST OF HIS DEATH BY JESUS

TEACHINGS AT THE TABLE OF A PHARISEE

THE COSTS OF DISCIPLESHIP

PURPOSES OF THE STUDY

To observe the deepened feeling shown by Jesus and the marked directness of the teaching given by him as his work progressed toward its close.

To find the occasions of his strongest emotions and the topics of his most pronounced teachings during this period.

To seek, in the historical background of his work, for the genesis of the feeling shown and of the themes treated by Jesus at this time.

METHOD FOR THE STUDY

Endeavor to enter into the situation of Jesus at this time by the legitimate use of that historical imagination which can reconstruct and revivify the past. Bring to the study a keen sense of the deep-seated character of that fundamental antagonism between Jesus and the contemporary leaders which many preceding events have already established.

Credit Jesus with the full measure of that political and religious penetration which here enables him to see the future so clearly and to sketch it so surely. Give full force to the rigor of the demands he sets for those who would claim relationship to him.

STUDY XIV

DEEP FEELING AND DIRECT TEACHING

CONTENT OF THE STUDY

FIRST DAY: *Phases of the Mission of Jesus*

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.—Luke 12:49-53 (§ 95).

1. What was the thought that Jesus intended to convey in saying that he had come "to cast fire upon the earth"?
2. Set down some of the evidences that the fire was being "already kindled."
3. To what did Jesus refer when he spoke of "a baptism to be baptized with"? What were his present feelings about that experience?
4. From these sayings determine in what sense it is decidedly not true that Jesus is "The Prince of Peace."

SECOND DAY: *The Signs of the Times*

And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There

cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?—Luke 12: 54-56 (§ 96 A).

1. "How is it that ye know not how to interpret this time?": what were the elements in the situation which, though overlooked by his contemporaries, seemed ominous to Jesus?

And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.—Luke 12: 57-59 (§ 96 B C).

2. What is the truth about "this time" and its tendencies that Jesus is endeavoring to convey to his contemporaries by this parable?

3. "Till thou have paid the very last mite": how many years subsequent to the death of Jesus was it that these people "paid the very last mite" to Rome, because they had not checked the religio-political tendencies that were affecting them in the time of Jesus?

THIRD DAY: *Warnings of Impending Fate*

Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam

fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.—Luke 13: 1-5 (§ 97 A B).

1. Of what probable nature was the offence of those whose blood Pilate had mingled with their sacrifices, that is, in view of direct action by the Roman authority, through what kind of activity had the Galilæans brought death upon themselves?

2. "Ye shall all in like manner perish": broadly speaking, what was the manner in which the Galilæans had perished? Name some whole peoples that have perished that way.

3. "Except ye repent": repent of what? What kind of repentance beforehand would have saved those Galilæans whose blood Pilate had mingled with their sacrifices?

4. For what kind of offence had the eighteen probably been committed to the tower of Siloam?

And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.—Luke 13: 6-9 (§ 97 C).

5. What is the truth that Jesus intended to convey by the parable of the fig tree?

FOURTH DAY: *Limits of the Kingdom of God*

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the mas-

ter of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.—Luke 13: 22-30 (§ 100).

1. "Are they few that be saved?": how does Jesus deal with that broad and interesting problem?
2. "The narrow door": what is that narrow door to which Jesus refers here?
3. On what ground does the master of the house demand the departure of those who are without?
4. What are the racial and territorial limits to the kingdom of God as set here by Jesus?

FIFTH DAY: *Forecast of His Death by Jesus*

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.—Luke 13: 31-33 (§ 101 A).

1. "The third day I am perfected": what did Jesus mean by (a) "the third day"? (b) "perfected"?

2. What estimate of himself does Jesus express when he says that "it cannot be that a prophet perish out of Jerusalem"?

3. How would you define the attitude of Jesus shown here toward his impending death?

SIXTH DAY: *Teachings at the Table of a Pharisee*

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. . . .

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14: 7-11 (§ 103 A B).

1. Quote some saying of Jesus, found previously in the records, that conveys thought substantially similar to that taught by Jesus in this parable.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.—Luke 14:12-15 (§ 103 C D).

2. State as a general principle, for the guidance of conduct, that truth presented by Jesus through these injunctions about hospitality.

3. What is the extent of the resurrection as indicated here?

4. What conception of the kingdom of God was held by that guest who commented on the sayings of Jesus at the table of the Pharisee?

SEVENTH DAY: *The Costs of Discipleship*

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.—Luke 14:25-33 (§ 104 A-D).

1. In what sense did Jesus use the word "hateth" when defining the claims of a man's relatives as compared with the claims of discipleship?

2. "If any man cometh unto me, and hateth not . . . his own life also, he cannot be my disciple": what does that mean?

3. "First sit down and count the cost" . . . "Sit down first and take counsel": what is the attitude of Jesus toward decisions for discipleship to him?

4. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple": state in clear and easily intelligible terms what is meant by renouncing all that one has.

5. What is the relative place of belief (the intellect) and of action (the will) in meeting the costs of discipleship as set forth by Jesus?

LEADING PROBLEMS OF THE STUDY

1. The sense intended by Jesus in the statement that he was a kindler of fire and a bringer of division on the earth.

2. What those signs of the times were that Jesus discerned and thought his contemporaries ought to have seen.

3. The nature of the fate that Jesus foresaw and announced as destined to come upon his people unless there was some radical change in their ways.

4. The opinion of Jesus as to the geographical and numerical limits of the kingdom of God.

5. The attitude of Jesus toward his own death, and the significance he saw in it.

6. What conditions Jesus considered essential for discipleship to him.

SOME FINDINGS IN THE STUDY

The intensity of the feelings and the depth of the convictions of Jesus about matters that he considered fundamental for himself and for others.

The unwillingness of Jesus to delude himself or to mislead others by glossing over the essential conflict of his principles with those prevalent at the time.

The stark reality for the mind of Jesus of what awaited him at Jerusalem and the sublime idealism that marked his interpretation of its meaning.

The ability of Jesus to grasp the significant forces at work in Jewish society and to foresee their outcome.

The emphasis of Jesus upon action as opposed to speculation.

The range of the outlook of Jesus upon the future development of the kingdom of God among men.

The uncompromising character of the demands made by Jesus upon any man who would become a member of his brotherhood.

STUDY XV

MANY TRUTHS TAUGHT IN PARABLES

PARABLES ON THE WORTH OF SINNERS

PARABLE OF THE STEWARD

SEVERAL SAYINGS OF JESUS

PARABLE OF THE RICH MAN AND THE BEGGAR

SEVERAL SAYINGS OF JESUS

PARABLE ON DUTY

THE HEALING OF THE LEPERS

THE DAY OF THE SON OF MAN

PARABLE OF THE WIDOW AND THE JUDGE

PARABLE OF THE PUBLICAN AND THE PHARISEE

PURPOSES OF THE STUDY

To examine the group of parables assigned to this period of the life of Jesus, in order to know what contributions they make to an understanding of the thought of Jesus on the themes with which they deal.

To study the passages associated with the parables, but not themselves parabolic in form, and to determine what truths they convey, and what relation these truths bear to other elements in the teaching of Jesus.

METHOD FOR THE STUDY

The parables will hardly yield the truth intended by Jesus to the mind that seeks for parallelisms to all the details in each parable. Rather the effort should be to take the parable in the large, and discover the drift of the story as a whole. Find the essential elements in the structure, not the subsidiary features, and from them deduce the main intention.

Make use of whatever help the textual setting of the parable gives. Think into phases of the historical background that may have called forth the parable, and find its meaning in its applicability to some feature of the contemporary thought.

Similarly, in the consideration of the main non-parabolic passages of the study, if the thought and purpose of Jesus are to be reached, take full account of current conceptions.

STUDY XV

MANY TRUTHS TAUGHT IN PARABLES

CONTENT OF THE STUDY

FIRST DAY: *Parables on the Worth of Sinners*

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.—Luke 15: 1, 2 (§ 105 A).

1. On what two previous occasions had objection been taken by the religious leaders to the association of Jesus with religious outcasts?
2. What grounds of justification for his condemned conduct had Jesus offered?

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.—Luke 15: 3-7 (§ 105 B).

3. By the parable of the lost sheep, what answer did Jesus make to those who had criticised him?

Or what woman having ten pieces of silver, if she

lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:8-10 (§ 105 C).

4. In what way does the parable of the lost coin support the practice of Jesus as against the scruples of the Pharisees?

SECOND DAY: *Parables on the Worth of Sinners*

And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and

put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—Luke 15: 11-32 (§ 105 D).

1. What contribution does the parable of the prodigal son make toward meeting the criticism, "This man receiveth sinners, and eateth with them"?

2. From this parable what deduction may be drawn as to Jesus' conception of the attitude of God toward the sinner?

3. In order to effect the restoration of the sinner to the favor of the Father, what is required of the sinner?

4. For the forgiveness of his sins, what must the erring one do?

5. On what did Jesus base his own practice of the free forgiveness of sins?

THIRD DAY: (a) *Parable of the Steward*

And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was

accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?—Luke 16: 1-12 (§ 106).

1. What truth had Jesus in mind to transmit through the parable of the steward?

2. In the sayings beginning with, "He that is faithful in a very little," what is meant (a) by "the true riches"? and (b) by "that which is your own"?

(b) *Several Sayings of Jesus*

No servant can serve two masters: for either he will hate the one, and love the other; or else he will

hold to one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.—Luke 16: 13-15 (§ 107 A B).

3. What does it mean to serve mammon? What does it mean to serve God?

4. What is the ultimate test to which the position of the Pharisees is brought, according to Jesus?

The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it.—Luke 16: 16 (§ 107 C).

5. By this reference to violence in connection with the kingdom of God, what does Jesus mean?

FOURTH DAY: *Parable of the Rich Man and the Beggar*

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but

now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.—Luke 16: 19-31 (§ 108).

1. What had the beggar done that justified his state of felicity after death?
2. What was the reason for the rich man being condemned to torment after death?
3. "That he may testify unto them": what would properly be the content of the message that he would bear?
4. What is the central truth taught by the parable of the rich man and the beggar?

FIFTH DAY: (a) *Several Sayings of Jesus*

And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.—Luke 17: 1, 2 (§ 109 A B).

1. To whom is the reference in the phrase, "these little ones"? By the words, "occasions of stumbling" what is intended?

Take heed to yourselves; if thy brother sin, rebuke

him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.—Luke 17:3, 4 (§ 109 C D).

2. What are the limits to the forgiveness of the offences of another that Jesus sets by this saying?

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.—Luke 17:5, 6 (§ 109 E F).

3. How would you express the thought that Jesus gave in answer to the request for an increase of faith?

(b) *Parable on Duty*

But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.—Luke 17:7-10 (§ 110).

4. State the truth of the parable in general terms of your own choosing.

(c) *The Healing of the Lepers*

And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were

lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole.—Luke 17: 11-19 (§ 111).

5. "Thy faith hath made thee whole": what was it then that made the nine whole?

SIXTH DAY: *The Day of the Son of Man*

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.—Luke 17: 20, 21 (§ 112 A).

1. What conception of the kingdom of God did the Pharisees hold that led them to ask about the time of the coming of that kingdom?

2. What view as to the essential nature of the kingdom of God is implicit in the reply made by Jesus to the Pharisees?

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to

pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded: but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed: the one shall be taken, and the other shall be left. There shall be two women grinding together: the one shall be taken, and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.—Luke 17: 22-37 (§ 112 B-M).

3. What is the most outstanding characteristic of the day of the Son of man as sketched in this passage?

4. What days to come did Jesus have in mind when he said, "The days will come, when ye shall desire to see one of the days of the Son of man"?

5. "Ye shall not see it": what do you take Jesus to have meant by this assertion?

6. "Lo, there! Lo, here!": who were the "they" to whom Jesus referred as the ones who should not be heeded or followed?

SEVENTH DAY: (a) *Parable of the Widow and the Judge*

And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying,

There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.—Luke 18: 1-5 (§ 113 A).

1. What element of prevailing prayer is taught by the parable of the widow and the judge?

And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?—Luke 18: 6-8 (§ 113 B).

2. In what manner is it meant that God will avenge his elect speedily? Upon whom will the avenging hand fall?
3. What is the purpose of the query in the conclusion of these sayings?

(b) *Parable of the Publican and the Pharisee*

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he

that humbleth himself shall be exalted.—Luke 18: 9-14
(§ 114).

4. What element lacking in the religion of the Pharisee would have begotten a prayer acceptable to God?

LEADING PROBLEMS OF THE STUDY

1. The grounds on which Jesus determined the problem of his relation to the religious outcasts of Jewish society.

2. The view of Jesus about the attitude of God toward the man who has committed sin.

3. What position Jesus took as to the basis for the forgiveness of sins by God.

4. The conception of the kingdom of God that underlay the assertion of Jesus that the kingdom was within his hearers.

5. What the outstanding features were in the portrayal by Jesus of the day of the Son of man, and why Jesus dealt with the theme for his disciples.

SOME FINDINGS IN THE STUDY

The freedom of Jesus from those limitations that marked the views of contemporary religious thinkers.

The absence of formalistic and legal elements in the thought of Jesus about the relations of God with man.

The simplicity and self-evident validity of what Jesus saw as the right way for the approach of man to God.

The emphasis of Jesus upon the absolute necessity for an undivided allegiance.

The proper limits of man's forgiveness of man as established by Jesus.

The originality and the revolutionary character of the thinking of Jesus about the kingdom of God.

STUDY XVI

TEACHING AND JOURNEYING ON TO
JERUSALEM

TEACHINGS ABOUT DIVORCE

ATTITUDE OF JESUS TOWARD CHILDREN

RELATION OF RICHES TO ETERNAL LIFE

PARABLE OF THE HOUSEHOLDER AND THE LABORERS

JESUS FORECASTS EVENTS AT JERUSALEM

TEACHING ON STANDARDS OF GREATNESS

THE BLIND BEGGAR OF JERICHO

THE RICH PUBLICAN OF JERICHO

APPEARANCE OF THE KINGDOM OF GOD

PURPOSES OF THE STUDY

To learn the nature of the events and the content of the teachings that are associated with the last stage of the progress of Jesus from Galilee.

To discover what thoughts were uppermost in the mind of Jesus and what hopes were foremost in the minds of the disciples as Jesus and they together approached Jerusalem.

METHOD FOR THE STUDY

In order to understand and properly to appreciate the significance of much that happens within the limits of the Study, one must bring to it some realization of the gap that separated the anticipations of the disciples from those of Jesus relative to the meaning and outcome of the entry of Jesus into the capital of the nation and the center of its religious life. What Jesus anticipated has already been made clear by him more than once; what his disciples hoped for and expected has plainly been indicated by the interpretation they have been putting upon Jesus.

STUDY XVI

TEACHING AND JOURNEYING ON TO JERUSALEM

CONTENT OF THE STUDY

FIRST DAY: (a) *Teachings About Divorce*

And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—Mark 10:2-9 (§ 115 A-D).

1. State the substance of the argument of Jesus here in favor of the permanent inviolability of the bond created by marriage.
2. What justification does Jesus give for setting a standard that placed a scriptural law under criticism?

And in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.—Mark 10:10-12 (§ 115 F).

3. With what plainly proscribed sin does Jesus classify the practice of easy divorcement?

(b) *Attitude of Jesus Toward Children.*

And they brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.—Mark 10: 13-16 (§ 116).

4. What childlike quality is it that conditions the entrance of any adult into the kingdom of God?

SECOND DAY: *Relation of Riches to Eternal Life*

And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.—Mark 10: 17-22 (§ 117 A-F).

1. What did Jesus mean about himself when he said, "Why callest thou me good? none is good save one, even God"?

2. Stated in the broadest and most general terms, what is the substance of the direction of Jesus to one who seeks to know how to inherit eternal life?

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.—Mark 10: 23-27 (§ 117 G-J).

3. What is there in the nature of great possessions that makes them a barrier to entrance into the kingdom of God?

Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.—Mark 10: 28-31 (§ 117 K-N).

4. What is the underlying principle involved in the course of conduct commended here?

THIRD DAY: (a) *Parable of the Householder and the Laborers*

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he

sent them into his vineyard. And he went out about the third hour, and saw others standing in the market-place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.—Matt. 20:1-16 (§ 118).

1. State the truth about the kingdom of God that is taught by means of the parable of the householder and the laborers.
2. What relation does the truth in the saying, "So the last shall be first, and the first last," bear to the central truth conveyed by the parable itself?

(b) *Jesus Forecasts Events at Jerusalem*

And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And

he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.—Mark 10:32-34 (§ 119).

3. "Jesus was going before them; and they were amazed; and they that followed were afraid": what were probably those features of the situation that caused amazement and fear?

4. Why should Jesus relate to his disciples so frequently the events that he foresaw as awaiting him at Jerusalem?

FOURTH DAY: *Teaching on Standards of Greatness*

And there come near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give: but it is for them for whom it hath been prepared.—Mark 10:35-40 (§ 120 A-G).

1. What did James and John mean by "thy glory"?
2. Where and when did the sons of Zebedee expect that the "glory" of Jesus would come to full realization?

3. Why should the request come from James and John at this particular time in the career of Jesus?

4. What did Jesus mean by "the cup"? and by "the baptism"?

5. What is the conception of Jesus as to the way to obtain high rank in the kingdom of God?

FIFTH DAY: *Teaching on Standards of Greatness*

And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 41-45. (§ 120 H-K).

1. For what reason did the ten have indignation over the request made to Jesus by the sons of Zebedee?

2. What view as to the nature of the kingdom of God had just led James and John to ask the favor from Jesus? What view now dominated the minds of the rest in the group of disciples?

3. What conception of the kingdom of God controls the thought of Jesus in the sayings spoken by him to correct the indignation of the ten disciples?

4. What is the method of Jesus for the attainment of greatness by his disciples?

5. Wherein does the way that led Jesus to high rank differ from the way prescribed by him for his disciples?

SIXTH DAY: (a) *The Blind Beggar of Jericho*

And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude,

the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.—Mark 10:46-52 (§ 121).

1. "Jesus, thou son of David": what interpretation of Jesus is implied in this mode of address by the blind man?
2. "Thy faith hath made thee whole": what was the "faith" that the blind man had?

(b) *The Rich Publican of Jericho*

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore

fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.—Luke 19: 1-10 (§ 122).

3. "He is gone in to lodge with a man that is a sinner": record the previous occasions on which Jesus had been criticised for somewhat similar action.

4. What is the justification that Jesus gives here for his association with "a man that is a sinner," in opposition to the religious conventions of his day?

SEVENTH DAY: *Appearance of the Kingdom of God*

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.—Luke 19: 11 (§ 123 A).

1. What bearing does the supposition here mentioned have upon the recent request to Jesus from James and John? and upon the attitude thereto of the other disciples?

2. What does the evidence here indicate as to the supposed location of the controlling center of the expected kingdom of God?

3. What had Jesus said or done that should lead his disciples to expect "that the kingdom of God was immediately to appear"?

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye hewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know

what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.—Luke 19: 12-27 (§ 123 B-L).

4. Make a statement of the truth that you derive from the parable of the pounds.

5. What relation does the central thought of the parable bear to the circumstances that called forth the parable from Jesus?

And when he had thus spoken, he went on before, going up to Jerusalem.—Luke 19: 28 (§ 123 M).

LEADING PROBLEMS OF THE STUDY

1. What Jesus considered sufficient grounds for divorce of man and wife.
2. Qualities found by Jesus in children that led him to associate them with the kingdom of God.
3. The way to inherit eternal life as outlined by Jesus.
4. Why riches make difficult the attainment of eternal life.
5. Nature of the standard set by Jesus for the achievement of true greatness.
6. The view of Jesus as to the time for the appearance of the kingdom of God.

SOME FINDINGS IN THE STUDY

The genesis of the convictions of Jesus relative to the practice of divorce.

The exacting nature of the demands made by Jesus upon any one who would inherit eternal life.

Some primary hindrances to an entrance into the kingdom of God.

The policy of Jesus, in relation to his disciples, concerning the events that he foresaw as awaiting him at Jerusalem, and the attitude of the disciples toward them.

The originality and searching character of the tests that Jesus would apply to any ambition for place or power.

The freedom of Jesus from current misapprehensions as to the development of the kingdom of God.

STUDY XVII

CHALLENGE OF THE JERUSALEM LEADERS BY JESUS

JESUS ENTERS JERUSALEM AS A POPULAR LEADER

JESUS ENTERS JERUSALEM AS A POPULAR LEADER

JESUS RETURNS TO JERUSALEM

JESUS CASTS COMMERCE FROM THE TEMPLE

JESUS CASTS COMMERCE FROM THE TEMPLE

FAITH AS A POWER

FAITH AS A POWER

PURPOSES OF THE STUDY

To observe the methods employed by Jesus on his arrival at the capital of the nation and the seat of its religious life.

To study the impressions created by Jesus in Jerusalem, on the one hand upon the populace, and on the other upon the religious leaders.

To find what kind of reception was given to Jesus by the various elements that made up the life of Jerusalem.

METHOD FOR THE STUDY

It will hardly do to observe the early movements of Jesus in Jerusalem with the mind already controlled by some final conclusion as to who or what he was. Rather one should let these events at Jerusalem become notable contributions toward an understanding of him.

And further, confusion should not be allowed between the interpretation of him at this period of his career by the disciples and the multitudes, and his own understanding of himself.

STUDY XVII

CHALLENGE OF THE JERUSALEM LEADERS BY JESUS

CONTENT OF THE STUDY

FIRST DAY: *Jesus Enters Jerusalem as a Popular Leader*

1. What part of Palestine had been the scene of the public activity of Jesus so far in his career?

2. What reports of visits of Jesus to Jerusalem or thereabouts do the records contain previous to this time?

3. How account for the choice made by Jesus of the main field for his public work?

4. What attention had the capital of the nation given to the work that Jesus had been carrying forward in the provinces?

5. What had been the attitude of Jesus before this to the interpretations of himself as the Christ?

6. What hopes and expectations had the approach of Jesus to Jerusalem awakened in the minds of his disciples?

SECOND DAY: *Jesus Enters Jerusalem as a Popular Leader*

And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. And they went away, and found a colt tied at the door without in the open

street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And many spread their garments upon the way; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.—Mark 11: 1-11 (§ 124).

1. What was the purpose of Jesus in approaching Jerusalem in the notable manner here recorded of him?
2. What did the disciples and the multitudes conclude from the mode of entrance of Jesus into the capital of the nation?
3. "Blessed is the kingdom that cometh, the kingdom of our father David": what conception of the expected work of Jesus did the followers express by their use of these words as they accompanied Jesus toward Jerusalem?
4. What attitude did Jesus take on this occasion toward the interpretation put upon his work and movements by these disciples and followers?
5. What is the difference between the estimate of Jesus that found expression (Mark, above) on the way to Jerusalem and the estimate recorded thus by Matthew: "And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee."—Matt. 21: 10, 11 (§ 124 J).

THIRD DAY: *Jesus Returns to Jerusalem*

And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off

having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.—Mark 11: 12-14 (§ 125).

1. "It was not the season of figs": why then had Jesus approached the tree in the hope of finding something to eat thereon?

2. "No man eat fruit from thee henceforward for ever": what was the motive or purpose of Jesus in saying these words of the fig tree?

FOURTH DAY: *Jesus Casts Commerce from the Temple*

1. On a visit to Jerusalem, as a youth, in what phase of the activities centering in the temple had Jesus manifested the deepest interest?

2. What position had Jesus taken in reference to the payment of the temple tax or tribute by himself and his disciples?

3. What part did the temple at Jerusalem have in the religious life (a) of the Jews in Palestine? and (b) of the Jews scattered abroad?

4. What feast of the year brought the greatest multitudes to Jerusalem for the sacrifices and the worship of the temple?

5. What were some of the animals sacrificed at the feast of the passover?

FIFTH DAY: *Jesus Casts Commerce from the Temple*

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple. And

he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

And every evening he went forth out of the city.—Mark 11:15-19 (§ 126).

1. "Them that sold and them that bought in the temple": what were the articles of commerce that would most naturally find a market within the temple enclosure?

2. "And overthrew the tables of the money-changers": what were the circumstances that made the temple a productive field for the men engaged in money-changing?

3. "Them that sold the doves": for what purpose were the doves used in this place?

4. "Ye have made it a den of robbers": what ulterior motive had the temple authorities for permitting the encroachment of commerce upon the sacred precincts of the temple?

5. "Sought how they might destroy him": what reason had they for wishing to put Jesus to death?

6. "All the multitude was astonished at his teaching": how account for the contrast between the popular attitude and the official attitude toward Jesus?

SIXTH DAY: *Faith as a Power*

1. What relation had the exercise of faith by the individual borne to the exercise of power by Jesus during his public activity in Galilee?

2. In what different senses had Jesus used the word faith or belief on past occasions during his work?

3. In what measure did faith have an intellectual content in the usage of Jesus?

4. What relation had Jesus established between faith and prayer in his teaching?

5. In what respects does the meaning of faith as used by Jesus differ from its meaning in modern religious phraseology?

SEVENTH DAY: *Faith as a Power*

And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.—Mark 11:20-25 (§ 127).

1. "The fig tree which thou cursedst": what justification was there for using the term "cursed" in connection with the event of the fig tree?

2. "Have faith in God": how establish connection between the sayings of Jesus about faith and the episode of the fig tree?

3. Cast the saying of Jesus about the removal of a mountain into the form of a broad principle of faith that accords with the thought of Jesus as expressed here.

4. Elaborate somewhat the saying of Jesus about prayer, formulating it so that the intended thought may become clear and beyond doubt.

5. In what regards does the saying of Jesus about forgiveness differ from such a principle of relationships as, All things therefore whatsoever ye would that God should do unto you, even so do ye also unto men?

LEADING PROBLEMS OF THE STUDY

1. What Jesus hoped to accomplish by the manner of his entry into Jerusalem.
2. What was meant by the actions and the sayings of the disciples and the multitudes as Jesus approached the capital.
3. The probable effect of the entry of Jesus upon the religious authorities.
4. What object Jesus had in mind when he cast the traffickers from the temple.
5. The outcome of the early activities of Jesus in Jerusalem.

SOME FINDINGS IN THE STUDY

The resolute and open way that Jesus advanced toward what he had foreseen as the fate that Jerusalem held for him.

The popular conception at this time of Jesus, and of his relation to the national hopes and expectations.

The depth of the convictions and feelings of Jesus as to the grave abuses that marked the religious life of Jerusalem.

The radical character of the methods of Jesus, and their effect upon those in authority.

STUDY XVIII

FINAL CONTEST OF JESUS WITH THE JEWISH RULERS

JEWISH RULERS CHALLENGE THE AUTHORITY OF JESUS
PARABLES IN CONDEMNATION OF JEWISH LEADERS
PARABLES IN CONDEMNATION OF JEWISH LEADERS
PARABLES IN CONDEMNATION OF JEWISH LEADERS
EFFORTS TO ACCUMULATE EVIDENCE AGAINST JESUS
EFFORTS TO ACCUMULATE EVIDENCE AGAINST JESUS
THE PROBLEM OF THE CHRIST

PURPOSES OF THE STUDY

To learn the grounds of the objection made to Jesus in Jerusalem by those who held religious authority there, and also the response of Jesus to the demands they made.

To examine the judgments passed by Jesus upon those who challenged him, and to ascertain how he viewed the development of leadership for the future of his people.

To follow the efforts made to place Jesus in some compromising position that would result in unfavorable official action.

METHOD FOR THE STUDY

Endeavor to make real for the mind that sense of custodianship for the things of God which dominated the Jewish religious authorities at Jerusalem. Thus one will better understand, on the one hand, their problem as to the seat of religious authority, and on the other, the intended meanings of Jesus in the parables directed against them.

In order to grasp the significance of the several efforts to ensnare Jesus, attention must be held both upon the factional differences among the Jews and upon the position of the whole nation relative to Rome.

STUDY XVIII

FINAL CONTEST OF JESUS WITH THE JEWISH RULERS

CONTENT OF THE STUDY

FIRST DAY: *Jewish Rulers Challenge the Authority of Jesus*

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?—But should we say, From men—they feared the people: for all verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.—Mark 11: 27-33 (§ 128).

1. "By what authority doest thou these things?": what were some of the outstanding "things" that Jesus had recently done?

2. Why did Jesus meet the interrogation of the Jewish rulers by asking them a question instead of answering their question?

3. In their relations with Jesus, what factor had the Jewish rulers to consider as fully as the advantage of getting the better of an argument with him?

4. Why should Jesus finally refuse to make any statement about the source of the authority for his acts?

SECOND DAY: *Parables in Condemnation of Jewish Leaders*

But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.—Matt, 21:28-32 (§ 129 A B).

1. What is the ultimate test of the real and final worth of the sons?

2. Judged by the standard for the sons here set by Jesus, what is the relative place in religion of profession (the intellect) and of action (the will)?

3. Why does Jesus use the attitude of different classes toward the work of John the Baptist as a basis for passing judgment upon their relation to the kingdom of God?

THIRD DAY: *Parables in Condemnation of Jewish Leaders*

And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And

again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,

And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.—Mark 12: 1-12 (§ 129 C-K).

1. What is the truth that Jesus intended should be deduced from the parable of the vineyard?
2. "They feared the multitude": for what reason did "the chief priests, and the scribes, and the elders" fear the common people in connection with their designs to make Jesus a prisoner?
3. "They perceived that he spake the parable against them": what inference did they draw from the parable that resulted in such a conclusion?

FOURTH DAY: *Parables in Condemnation of Jewish Leaders*

And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying,

Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.—Matt. 22: 1-10 (§ 129 L-O).

1. Make a statement of the truth that Jesus taught by means of the parable of the marriage feast.
2. What are the likenesses and the differences between the conception conveyed by the parable of the vineyard (Third Day) and that expressed in the parable of the marriage feast?

But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.—Matt. 22: 11-14 (§ 129 P).

3. Under the circumstances of the calling and gathering of the guests, what opportunity had there been for providing a wedding-garment?
4. In what measure did the offence merit the punishment?
5. "For many are called, but few chosen": what relation does that saying bear to the situation described by the parable?

FIFTH DAY: *Efforts to Accumulate Evidence Against Jesus*

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thouregardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.—Mark 12: 13-17 (§ 130 A-D).

1. "That they might catch him in talk": what did they hope to accomplish by doing so?
2. "Is it lawful to give tribute unto Cæsar, or not?": Why did they choose that problem as one to place before Jesus?
3. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's": set forth this response of Jesus in such form as to make clear its political and religious implications.

SIXTH DAY: *Efforts to Accumulate Evidence Against Jesus*

And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died.

In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.—Mark 12:18-27 (§ 130 E-H).

1. From the problem placed before Jesus by the Sadducees, deduce and state the conception of the resurrection life that was prevalent with those of the Jewish people who did believe that there was some resurrection.

2. How would knowledge of the scriptures have given the Sadducees views that would not have been regarded by Jesus as error?

3. What does Jesus mean by that "power of God," the knowledge of which would have kept the Sadducees from error about the resurrection?

4. Wherein does the thought of Jesus about the form of the resurrection differ from the contemporary conception of it?

5. State the argument of Jesus in favor of the fact of the resurrection of the dead.

SEVENTH DAY: (a) *Efforts to Accumulate Evidence Against Jesus*

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,

and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.—Mark 12: 28-34 (§ 130 L-Q).

1. State in other terms the commandment that Jesus designates as the first of all, retaining the full content of the original, but departing as widely as possible from its phraseology.

2. Take the commandment chosen as the second in importance by Jesus, and substitute for it some saying by Jesus, different in form from this commandment, but similarly summarizing true religion in the relation of man with man.

3. "Thou art not far from the kingdom of God": how far?

(b) *The Problem of the Christ*

And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet.

David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.—Mark 12: 35-37 (§ 131).

4. "How say the scribes that the Christ is the son of David?" Establish that the passage from the Psalms was intended by the psalmist (a) to refer to the Christ, and (b) to teach that the Christ was not to be a descendant of David.

LEADING PROBLEMS OF THE STUDY

1. Why Jesus dealt with the matter of religious authority in the manner recorded.
2. What Jesus regarded as the seat of authority in religion.
3. The thought of Jesus as to what the future would bring forth in regard to religious leadership and authority.
4. Relation between the religious and the political, between the Church and State, as conceived by Jesus.
5. What Jesus thought about life beyond death.
6. The substance of religion as stated by Jesus on this occasion.

SOME FINDINGS IN THE STUDY

The method of Jesus in dealing with minds, governed by religious tradition, that demand categorical statements about fundamental religious problems.

The simplicity and the searching character of the tests that Jesus would apply to determine sonship to God.

The confidence of Jesus that history would confirm the soundness of his positions as opposed to those of his religious contemporaries.

The social democracy of the religion of Jesus.

The freedom of Jesus from the bondage created by the theocratic conception of the State.

The sure differentiation by Jesus between things fundamental and things non-essential in religion.

STUDY XIX

DISCOURSE IN CONDEMNATION OF SCRIBES AND PHARISEES

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DISCOURSE IN CONDEMNATION OF SCRIBES AND
PHARISEES

THE TRUE TEST OF GIVING

PURPOSES OF THE STUDY

To determine what Jesus considered the conspicuous faults in the contemporary religious leaders, both those devoted to the teaching of religion and those notable for their religious observances.

To gather from the criticisms made of others by Jesus what some of the principles were that governed his own conduct and teaching.

To observe how Jesus became a judge of others without thereby bringing himself under unfavorable judgment.

METHOD FOR THE STUDY

The influence of Jesus upon the religion of the world has served to modify or to destroy some of that teaching and those practices which were on this occasion the objects of his condemnation. Hence the significance of his criticisms may become blurred if they are viewed solely in their application to these specific situations.

Seek, therefore, for the principle underlying that which he attacks, and determine wherein the same principle is active today under other forms that consequently merit equally his condemnation.

STUDY XIX

DISCOURSE IN CONDEMNATION OF SCRIBES AND PHARISEES

CONTENT OF THE STUDY

FIRST DAY: *Discourse in Condemnation of Scribes and Pharisees*

Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi.—Matt. 23: 1-7 (§ 132 A-D).

1. "The scribes and the Pharisees sit on Moses' seat": make that statement in a different form.
2. "Do not ye after their works": what are some of the elements in their works that are here condemned by Jesus?
3. Name some of the "heavy burdens and grievous to be borne" that were imposed by the scribes.
4. "Whatsoever they bid you, these do and observe": how find harmony between that injunction and the statement that "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders"?

SECOND DAY: *Discourse in Condemnation of Scribes and Pharisees*

But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.—Matt. 23: 8-12 (§ 132 F-H).

1. If the passage did not contain the phrase, "even the Christ," to whom would Jesus be taken most naturally to refer in the statements, "one is your teacher . . . one is your Father . . . one is your master"?

2. What is (a) the general truth taught, and (b) the general object of Jesus, in his sayings about the use of salutations such as "Rabbi" or "Father" or "Master"?

3. For one who would achieve real distinction among his fellowmen, what is the method of Jesus as here set forth?

4. "Shall humble himself": what active form must the humility take in order to result in exaltation?

THIRD DAY: *Discourse in Condemnation of Scribes and Pharisees*

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.—Matt. 23: 13 (§ 132 I).

1. "Neither suffer ye them that are entering in to enter": what were the influences from the scribes and Pharisees that could produce the result here attributed to them by Jesus?

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte;

and when he is become so, ye make him twofold more a son of hell than yourselves.—Matt. 23: 15 (§ 132 J).

2. What should be the fate of a type of religious leadership and a system of religious teaching that could rightly be so described by Jesus?

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.—Matt. 23: 16-22 (§ 132 K).

3. What is the principle that guides Jesus in determining wherein that consists which gives sanctity to the oath?

FOURTH DAY: *Discourse in Condemnation of Scribes and Pharisees*

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.—Matt. 23: 23, 24 (§ 132 L).

1. What element is there in such religious acts as tithing that makes them heeded while such "weightier matters" as "judgement, and mercy, and faith" are left out of the life?

2. In what relationships of life do "judgement, and mercy, and faith" find their primary expression?

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.—Matt. 23: 25, 26 (§ 132 M).

3. "Within they are full from extortion." In Mark 12: 40 (§ 132 E) the scribes are designated as "they which devour widows' houses, and for a pretence make long prayers": what then does Jesus mean by the injunction, "cleanse first the inside of the cup and of the platter"?

FIFTH DAY: *Discourse in Condemnation of Scribes and Pharisees*

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.—Matt. 23: 27, 28 (§ 132 N).

1. What is it that Jesus here sets as the test for the real character of a man?

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?—Matt 23: 29-33 (§ 132 O P).

2. "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets": what is the reason underlying the fact that each generation speaks in these terms of its predecessors, and then proceeds to shed the blood of its own prophets?

3. "Fill ye up then the measure of your fathers": what did Jesus see in prospect when he used these words?

SIXTH DAY: *Discourse in Condemnation of Scribes and Pharisees*

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.—Matt. 23:34-36 (§ 132 Q).

1. In what degree does the treatment received during his career by Jesus from the religious leaders correspond to that sketched here as the fate of "prophets, and wise men, and scribes"?

2. "All these things shall come upon this generation": what course of events did Jesus foresee when he made this forecast?

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. 23:37-39 (§ 132 R).

3. What element in the history of Jerusalem is foremost in the mind of Jesus at this point in his life?

4. What was the fundamental attitude of Jesus toward Jerusalem?

5. "Till ye shall say": phrase what follows these words differently, but with the same meaning.

SEVENTH DAY: (a) *Discourse in Condemnation of Scribes and Pharisees*

1. On the basis of the criticisms passed by Jesus in the preceding discourse on the scribes and Pharisees, and in the light of the points of conflict previously recorded between them and Jesus, make a statement of the characteristics of the religious leaders of the time of Jesus.

(b) *The True Test of Giving*

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.—Mark 12:41-44 (§ 133).

2. According to the standards of Jesus, what is the true test of generous giving?

LEADING PROBLEMS OF THE STUDY

1. What Jesus intended to accomplish by a discourse at this time in condemnation of the religious authorities.

2. What Jesus considered the most objectionable features in the methods of the scribes.

3. What the main practices of the Pharisees were that called forth the criticism of Jesus.

4. The religious principles of Jesus, as these may be deduced from his denunciation of the contemporary leaders of religion.

SOME FINDINGS IN THE STUDY

The boldness of Jesus in his application of unsparing and scathing denunciation to those in high places, even when the outcome is sure to be disaster to himself.

The power in Jesus of penetration through the external to the internal in human conduct and character.

The insistence of Jesus upon reality in every phase of the expression of the religious life.

The clear vision of Jesus as to the impending fate of the system he was combating on this occasion.



STUDY XX

DISCOURSE ON EVENTS OF THE FUTURE

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DISCOURSE ON EVENTS OF THE FUTURE

DISCOURSE ON EVENTS OF THE FUTURE

CONSPIRACY FOR THE ARREST OF JESUS

PURPOSES OF THE STUDY

To discover what events that lay beyond the period of his own life were considered by Jesus as bearing so vitally upon the future of his disciples as to demand some treatment by him during his last days.

To learn what political and social developments Jesus foresaw as the outcome of contemporary tendencies among his countrymen.

To trace the course that Jesus expected the religious hopes of his people to take in the years just before them.

To examine the principal dangers to his disciples that Jesus found in what he believed was to take place after his departure.

METHOD FOR THE STUDY

Progress in the understanding of what Jesus meant by most of the future events that he described will depend in large measure upon the ability of the student to relate them to forces already at work in the Jewish community.

Discover in conditions contemporary with Jesus the forces that were making toward the outcomes that Jesus foresaw and here sketched for his disciples.

Uncertainty as to what these things mean and why they should happen will result as soon as they are detached in origin from the steady sequences of history and are regarded as phenomena attendant upon some catastrophic end.

STUDY XX

DISCOURSE ON EVENTS OF THE FUTURE

CONTENT OF THE STUDY

FIRST DAY: *Discourse on Events of the Future*

And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?—Mark 13:1-4 (§ 134 A-C).

1. What did Jesus mean by the forecast he made when the disciples endeavored to interest him in the splendor of the temple buildings?

2. About what feature of the forecast of Jesus did the disciples show the deepest concern?

And Jesus began to say unto them, Take heed that no man lead you astray. Many shall come in my name, saying, I am he; and shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there

shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.—Mark 13: 5-8 (§ 134 D-F).

3. What are some of the things that were not to be regarded as indications that the destruction of the temple was at hand?

SECOND DAY: *Discourse on Events of the Future*

But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.—Mark 13: 9-13 (§ 134 G-N).

1. What could be considered a suitable sub-title for the contents of the above paragraph of the discourse?

2. "And the gospel must first be preached unto all the nations": how establish the connection of this saying with what precedes or with what follows in this paragraph?

3. "But he that endureth to the end, the same shall be saved": what is meant here (a) by "the end"? and (b) by "be saved"?

But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in, to take any-

thing out of his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days.—Mark 13: 14-20 (§ 134 O-S).

4. Of what is this paragraph intended to be the description?
5. What relation do the injunctions about the man on the housetop and the man in the field bear to the general situation, that is, in what way are they appropriate as advice under the circumstances sketched here?

THIRD DAY: *Discourse on Events of the Future*

And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all things beforehand.—Mark 13: 21-23 (§ 135 A B).

1. Do these sayings about false Christs imply that the true Christ had already come? or was yet to come? or would never come? Or are the sayings without any of these implications?
2. What purpose should be attributed to Jesus in his warnings to the disciples about claimants to the office of the Christ?

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in

clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.—Mark 13: 24-27 (§ 135 F-H).

3. "After that tribulation": what is the event that is meant by "that tribulation"?

4. With what event of the future does this paragraph of the discourse deal at length?

5. Why should Jesus speak about the event here sketched in a discourse that had to do with his convictions about the future fate of Jerusalem (First Day)?

FOURTH DAY: *Discourse on Events of the Future*

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.—Mark 13: 28-32 (§ 135 I-K).

1. Having in mind that the phrase "he is nigh" may be read also as "it is nigh" (ERV margin), state what event is probably meant as being "even at the doors" at some time in the future.

2. "When ye see these things coming to pass": what are the "things" that are to be taken as indications that "he (or it) is nigh"?

3. "Until all these things be accomplished": what are the "things" that were to be accomplished? what were the "things" actually accomplished in that generation?

4. What is meant here by the phrase "that day"?

Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.—Mark 13: 33-37 (§ 135 O-Q).

5. "Ye know not when the time is": of what event or events was it meant that they did not know the time?

6. What was the precise object to be attained by being ever on the watch?

FIFTH DAY: *Discourse on Events of the Future*

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.—Matt. 25: 1-13 (§ 136 E-G).

1. What was it in the viewpoint of the foolish virgins that led them to neglect the precaution that had been taken by the wise virgins?

2. Considered apart from the thought suggested by the last sentence of the paragraph, what truth about the kingdom of God would be derived from the parable of the virgins?

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my

money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.—Matt. 25: 14-29 (§ 136 H-P).

3. What is the truth that Jesus intended should be deduced from the parable of the talents?

4. What relation is borne by (a) the parable of the virgins, and (b) the parable of the pounds, to the theme (First Day) with which the discourse originated?

SIXTH DAY: *Discourse on Events of the Future*

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from

me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.—Matt. 25:31-46 (§ 136 S).

1. What is an appropriate statement of theme for the above paragraph of the discourse on events of the future?

2. What principle is here represented as employed by "the King" in separating two groups for destinies so vastly different?

3. What relation does the criterion used here to determine whether men should inherit "eternal life" bear to the bases elsewhere laid down by Jesus?

4. What other occasion can be recalled when Jesus spoke of himself as "the King"?

5. What connection does this concluding paragraph of the discourse have with the theme that originated the discourse (First Day)?

SEVENTH DAY: *Conspiracy for the Arrest of Jesus*

Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very

costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.—Mark 14: 1-11 (§ 137).

1. What was the basis of the official fear that the killing of Jesus would result in "a tumult of the people"?

2. Judging from the comment of Jesus on the incident of the anointing, what thought was uppermost in his mind as he sat at meat in the house of Simon of Bethany?

3. "Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her": what element was there in the act of the woman that should result in such superlative distinction for what she had done?

4. What were the conditions that called for some conspiracy between a disciple of Jesus and the chief priests?

LEADING PROBLEMS OF THE STUDY

1. Determination of the occasion and the central theme of the discourse.
2. An analysis of the address that will make evident the several constituent elements of the future that are treated in it.
3. The conception held by Jesus as to the time of the several future events dealt with by him on this occasion.
4. The sources of the convictions to which Jesus gave expression in this discourse.
5. The results that Jesus hoped to achieve by these references to events of the future.

SOME FINDINGS IN THE STUDY

The keen insight of Jesus as an observer and interpreter of the social, political, and religious tendencies of his time and their bearing upon the future history of his people.

The detachment of Jesus from the current expectations about the future, and his development of a theory of his own that ran counter to those held by his fellow-countrymen.

The refusal of Jesus to be awed by the outward splendor of a religious regime, and his insistence on the sure outcome of what he discerned to be its inherent fatal weaknesses.

STUDY XXI

FINAL HOURS OF JESUS WITH HIS DISCIPLES

THE PASSEOVER WITH THE DISCIPLES
THE PASSEOVER WITH THE DISCIPLES
WITHDRAWAL TO THE MOUNT OF OLIVES
AT THE PLACE NAMED GETHSEMANE
AT THE PLACE NAMED GETHSEMANE
THE BETRAYAL AND ARREST OF JESUS
THE BETRAYAL AND ARREST OF JESUS

PURPOSES OF THE STUDY

To ascertain the dominant feelings and thoughts of Jesus, his strongest impulses and his unsettled problems, as he faced threatened arrest by his determined opponents.

To know the opinion of Jesus as to the probable effect upon his disciples of that which was soon to befall him.

To understand the reason for the final hesitation of Jesus in the face of impending death, and likewise the decisive factor in his ultimate unhesitating movement forward toward it.

METHOD FOR THE STUDY

Endeavor to enter into that state of mind which must result for an individual from the proximity of death by violence at the hands of bitter enemies.

Find the deepened meanings that broken bread and wine poured out would naturally suggest to one conscious that the body may soon be broken and the blood poured out for a cause.

Seek to appreciate the searching quality of that analysis of motives and purposes which one certain of the possession of vitally important truth is likely to make before yielding to threatened death.

STUDY XXI

FINAL HOURS OF JESUS WITH HIS DISCIPLES

CONTENT OF THE STUDY

FIRST DAY: *The Passover with the Disciples*

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And when it was evening he cometh with the twelve. And as they sat and were eating Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.—Mark 14: 12-21 (§ 138 A-E).

1. "One of you shall betray me": what may be supposed to have been the source of Jesus' information on this point?

2. How far did Jesus go toward identifying the betrayer before the others of the company?

3. Why such pronouncement of woe unto the individual who should effect that which is represented as having been long forecast as the destiny of the Son of man?

SECOND DAY: *The Passover with the Disciples*

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.—Mark 14: 22-25 (§ 138 I J).

1. "This is my body. . . . This is my blood": paraphrase these sayings of Jesus in a manner that will set forth what should be taken from the sayings as the intended meaning of Jesus.

2. How account for the fact that Jesus did not himself participate in the feast of the passover?

3. "Until that day when I drink it new in the kingdom of God": what is the significance of the word "new"?

4. What indication is there in the paragraph that Jesus intended by his acts and words on this occasion to establish an institution, that is, to perpetuate the use of the bread and the wine in relation to himself?

5. What was the important end that Jesus hoped to accomplish by these deeds and words at the table of the passover?

THIRD DAY: *Withdrawal to the Mount of Olives*

And when they had sung a hymn, they went out unto the mount of Olives.

And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the

sheep shall be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.—Mark 14:26-31 (§ 139).

1. "All ye shall be offended": what expectation did the disciples cherish that would result in their being caused to stumble when the fate of Jesus took the direction that is represented as being in accordance with the forecasts of their scripture?

2. "Howbeit, after I am raised up, I will go before you into Galilee": establish the right of this saying to be regarded as an integral part of the consecutive thought of the paragraph.

FOURTH DAY: *At the Place Named Gethsemane*

And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.—Mark 14:32-36 (§ 140 B C).

1. In his career, previous to this occasion, had Jesus courted death? or had he sought to avoid death? or what had been his attitude toward the probability of violence at the hands of the religious leaders?

2. Had Jesus during his public activity regarded his death as an essential aim in his work? or as an inevitable result of his work? Or how had he thought of that event?

3. In the present crisis, is the position of Jesus that of shrinking from what he knew to be his duty? or that of uncertainty whether his duty called him to accept death? Or what is the problem?

FIFTH DAY: *At the Place Named Gethsemane*

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep or now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.—Mark 14: 37-42 (§ 140 E-G).

1. "Watch and pray, that ye enter not into temptation": at this time what was the imminent temptation for the followers of Jesus?

2. "And again he went away, and prayed, saying the same words": in that prayer what is the one point on which the mind of Jesus is clear beyond question?

3. "Sleep on now, and take your rest: it is enough": what development in the course of events brought Jesus to the settled state of mind about the problem of his death that finds expression in these words?

SIXTH DAY: *The Betrayal and Arrest of Jesus*

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss,

that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled. And they all left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked.—Mark 14:43-52 (§ 141).

1. "Had given them a token": why should a token of identification be needed for one so well known by the people as Jesus?
2. "Lead him away safely": why "safely," that is, what were the dangers?
3. "I was daily with you in the temple teaching, and ye took me not": why had they not arrested Jesus at the time he was publicly teaching in the temple?

SEVENTH DAY: *The Betrayal and Arrest of Jesus*

1. In view of the circumstance that Jesus anticipated his betrayal by one of his disciples, how account for the fact that apparently he took no precautions to avoid being arrested?
2. Since Jesus foresaw in the days before he reached Jerusalem that he had the deadly enmity of those in power, explain why he persisted in his plan of going to Jerusalem.
3. What important ends did Jesus accomplish, by what he said and did in Jerusalem, that could not have been accomplished as fully by remaining at work in Galilee?

LEADING PROBLEMS OF THE STUDY

1. The significance that Jesus intended should be attached to his use of the bread and the wine as modes of interpreting the deeper meanings in the seeming tragedy of his death.

2. The reasons for that effect upon the disciples which Jesus stated would result when he had been violently taken away from them.

3. Determination of what view of the worth of his death could permit the prayer of Jesus that he might be spared that bitter cup.

4. The factor in the situation that set the mind of Jesus confidently at rest as to the course to be pursued by him.

SOME FINDINGS IN THE STUDY

Some phases of the view of Jesus himself as to the significance of his death.

The thought of Jesus about the future as shown in the foreseen effect upon his disciples of his withdrawal by death.

An intimate and convincing revelation of the ultimate personal standards of Jesus and of the application of these to definite situations of the most critical and trying nature.

STUDY XXII

JUDICIAL TRIALS AND CRUCIFIXION OF
JESUS

THE TRIAL BEFORE THE JEWISH AUTHORITIES
THE TRIAL BEFORE THE JEWISH AUTHORITIES
THE TRIAL BEFORE THE ROMAN AUTHORITIES
THE TRIAL BEFORE THE ROMAN AUTHORITIES
THE CRUCIFIXION OF JESUS
THE CRUCIFIXION OF JESUS
THE BURIAL OF JESUS

PURPOSES OF THE STUDY

To learn the nature of the charges brought against Jesus before the Jewish tribunal, and those formulated and presented to the Roman authorities.

To observe the attitude of Jesus toward accusers and judges, and to decide the meaning of the answers made by Jesus to the questions addressed to him by the courts.

To compare the charges made with the recorded facts of the career of Jesus.

To discover the motives of the Jewish accusers and the determining factors in the action finally taken by the Roman authorities.

METHOD FOR THE STUDY

In view of the character of the central accusation made against Jesus at his trials, and the relation between the interpretation put upon him by his accusers and that commonly held throughout the ages, it is of the utmost importance that the attitude of Jesus himself toward that interpretation be observed with attention, and that the implications thereof for the true understanding of Jesus be fully drawn.

Do not be satisfied with the bare use of the accusers' interpretative term for Jesus, but reach with precision (a) what his accusers meant by it, (b) what is commonly meant by it, and most particularly (c) what position Jesus took as to its application to himself.

STUDY XXII

JUDICIAL TRIALS AND CRUCIFIXION OF JESUS

CONTENT OF THE STUDY

FIRST DAY: *The Trial Before the Jewish Authorities*

And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. But he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crew this day, thou shalt deny me thrice. And he went out, and wept bitterly.

And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? And many other things spake they against him, reviling him.—Luke 22: 54-65 (§ 142 A-L).

1. For what reason was Peter so concerned to disclaim all relationship to and knowledge of Jesus at this time?

2. What were the several forms of indignity to which Jesus was subjected by those who had taken him as a prisoner?

SECOND DAY: *The Trial Before the Jewish Authorities*

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.—Luke 22: 66-71 (§ 142 M-O).

1. "If thou art the Christ, tell us": what position had Jesus taken, during his public work, toward the interpretation of himself as the Christ?

2. If the council of the Jews desired to establish that Jesus had claimed to be the Christ, what witnesses could they have brought forward to prove it?

3. Why did the assembly of the elders ask Jesus whether he considered himself to be the Christ?

4. "If I tell you, ye will not believe: and if I ask you, ye will not answer": what element does that reply from Jesus contribute to one's knowledge of his attitude toward the messiahship?

5. "Art thou then the Son of God?": what relation does the term "Son of God" bear to the term "the Christ"?

6. "Ye say that I am": what thought did Jesus mean to convey by these final words on the problem?

THIRD DAY: *The Trial Before the Roman Authorities*

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation,

and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.—Luke 23: 1-7 (§ 143 A-F).

1. "And the whole company of them rose up, and brought him before Pilate": why was the case of Jesus taken to the Roman authorities?

2. "We found this man perverting our nation, and forbidding to give tribute to Cæsar": what had been actually the position taken by Jesus in the matter of the payment of political tribute to the Romans?

3. "And saying that he himself is Christ a king": name any occasion when Jesus had stated or had implied that he was the Christ.

4. If they could have proved that Jesus had claimed to be the Christ, what attitude would Pilate have taken toward Jesus?

5. "Thou sayest": what conclusion should be drawn from these words as to whether Jesus regarded himself as the King of the Jews?

6. "I find no fault in this man": what decision had Pilate made concerning the charge that Jesus regarded himself as the Christ?

FOURTH DAY: *The Trial Before the Roman Authorities*

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped

to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. But they cried out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.—Luke 23:8-25 (§ 143 G-M).

1. "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place" (Third Day): (a) in what sense of "stirreth up the people" did the accusers of Jesus intend this charge before Pilate to be taken? (b) in what sense was it entirely true of Jesus that "he stirreth up the people"?

2. "And he (Herod) questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him." In the report of Mark on the trial before the Jewish authorities it is stated that "the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing."—Mark 14:60, 61 (§ 142 D). In the report of Mark on the trial before Pilate it is stated that "the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; inso-much that Pilate marvelled."—Mark 15:3-5 (§ 143 E). Why this attitude of silence on the part of Jesus before each of these three important and powerful personages?

3. "I found no fault in this man . . . nothing worthy of death hath been done by him. I will therefore chastise him": in view of these announced findings of Pilate, attesting the entire innocence of Jesus, what object had Pilate in proposing to chastise Jesus?

4. "Release unto us Barabbas": it is reported by Mark that "the chief priests stirred up the multitude, that he should rather release Barabbas unto them"—Mark 15:11 (§ 143 K). What had been the normal attitude of the multitude toward Jesus?

5. Give grounds of justification and of condemnation for the course taken by Pilate toward the demand from the Jews for the death of Jesus.

And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And

they lead him out to crucify him.—Mark 15: 16-20 (§ 143 N).

FIFTH DAY: *The Crucifixion of Jesus*

And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they crucify him, and part his garments among them, casting lots upon them, what each should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two robbers; one on his right hand, and one on his left. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.—Mark 15: 21-32 (§ 144 A-E).

1. "The superscription of his accusation": what relation was there between the personal claims made by Jesus and the content of "the superscription of his accusation"?

2. "Ha! thou that destroyest the temple, and buildest it in three days": the taunt is based upon events reported in part of the Mark record of the trial before the Jewish authorities, namely,

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up

certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together.—Mark 14: 55-59 (§ 142 C).

What had Jesus actually said about the destruction of the temple? By whose hands was the temple actually destroyed?

3. "Let the Christ, the King of Israel, now come down from the cross": what basis had the chief priests and scribes for treating Jesus as a claimant to the title "the Christ, the King of Israel"?

4. "That we may see and believe": see what? believe what? Why should what they asked to see result in what they promised to believe?

SIXTH DAY: *The Crucifixion of Jesus*

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome: who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.—Mark 15: 33-41 (§ 144 F-L).

1. "My God, my God, why hast thou forsaken me?": from this utterance of Jesus on the cross, what conclusion should be reached as to his state of mind at this time?

2. The record of Luke reports Jesus as saying, at the beginning of the crucifixion, "Father, forgive them; for they know not what they do"—Luke 23: 34 (§ 144 C); and, just before death, "Father, into thy hands I commend my spirit"—Luke 23: 46 (§ 144 H): from these sayings deduce the attitude of Jesus toward (a) his slayers and (b) his death.

3. "Truly this man was the Son of God": what did these words mean on the lips of a Roman centurion? Luke reports the Roman centurion as saying, "Certainly this was a righteous man"—Luke 23: 47 (§ 144 J).

SEVENTH DAY: *The Burial of Jesus*

And when even was now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.—Mark 15: 42-47 (§ 145).

1. "Who also himself was looking for the kingdom of God": state somewhat fully the content of the expectation held by Joseph of Arimathæa as disclosed by these words. Why should he be interested in Jesus?

2. What motives should be supposed to have prompted the action taken by Joseph of Arimathæa?

LEADING PROBLEMS OF THE STUDY

1. Charges brought against Jesus at his trial before the high priest, and their relation to the facts of his life.
2. Justification advanced by the Jewish rulers for bringing Jesus before the Roman authorities, and the position taken by the Romans toward the asserted claims.
3. Attitude of Jesus in the presence of his accusers and of his judges.
4. Significance to be attached to the words spoken by Jesus at his trials.
5. Correspondence between the superscription on the cross of Jesus and the acts and claims of his public activity.

SOME FINDINGS IN THE STUDY

The substance of the accusation against Jesus by the Jewish authorities before the Roman authorities, and likewise the reason why the charges took the form they did.

How much of truth and how much of misrepresentation or worse lay in the indictment against Jesus.

The impression created by Jesus under trial on an unbiased, reasonably judicial mind, as evidenced throughout in the attitude of Pilate.

The contribution of the study to a more complete understanding of the attitude taken by Jesus toward the interpretation of himself as the Christ.



STUDY XXIII

EVENTS SUBSEQUENT TO THE DEATH OF
JESUS

THE GUARD FOR THE SEPULCHRE
THE VISIT TO THE SEPULCHRE
THE GUARD AND THE AUTHORITIES
WITH THE DISCIPLES IN THE COUNTRY
WITH THE DISCIPLES IN JERUSALEM
WITH THE DISCIPLES IN JERUSALEM
WITH THE DISCIPLES IN GALILEE

PURPOSES OF THE STUDY

To find what specific deeds of Jesus are placed after his crucifixion, and what the thoughts are to which he gave expression during that period.

To compare his deeds and sayings after his death with those that preceded his death, and therefrom to determine why Jesus should appear to his disciples in deed and in word after his burial.

To determine also the relation of the problems dealt with by Jesus after his death to those problems that confronted the disciples of Jesus after he had finally passed away.

METHOD FOR THE STUDY

Distinguish clearly between the baffling problems involved in the appearances of Jesus subsequent to his death and the simple procedure of examining the records for their statements of the actions and teaching reported of Jesus during the post-crucifixion period. Establish the historicity of the appearances, in part by the purposes accomplished, through deed and by word, during the appearances.

STUDY XXIII

EVENTS SUBSEQUENT TO THE DEATH OF JESUS

CONTENT OF THE STUDY

FIRST DAY: *The Guard for the Sepulchre*

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.—Matt. 27: 62-66 (§ 146).

1. "Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again": (a) to what group had Jesus confined his statements, during his lifetime, about the impending happenings to himself at Jerusalem? (b) how did "the chief priests and the Pharisees" come to know that which they remembered?

2. "Lest haply his disciples come and steal him away": (a) was it a friend or an enemy who had buried him? (b) how much credence had the disciples given to Jesus' forecasts of events at Jerusalem? (c) who needed to be convinced that "He is risen from the dead," the disciples or those whom the disciples would deceive?

3. "The last error will be worse than the first": (a) what had been the attitude of Pilate toward "the first error"? (b) what degree of interest or response would he be likely to feel toward "the last error" of the chargers of error?

4. Why did not the chief priests and the Pharisees get the body from the cross if they were possessed by this fear?

SECOND DAY: *The Visit to the Sepulchre*

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.—Mark 16: 1-8 (§ 147 A-G).

1. "They see that the stone is rolled back": what indication does the account give as to who rolled away the stone from the door of the tomb?

2. "Lest haply his disciples come and steal him away": which was the more likely, (a) that his disciples would steal him away? or, (b) that the ruffians who had murdered him would thus further desecrate his body?

3. "Ye seek Jesus, the Nazarene": which is the more wonderful, (a) that a spirit should converse with living persons? or,

(b) that the body of Jesus should have disappeared from the tomb?

4. "And they said nothing to any one": what then is the origin of the report of what they saw and heard?

THIRD DAY: *The Guard and the Authorities*

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.—Matt. 28:11-15 (§ 148).

1. "And told unto the chief priests": why did they not report to their own Roman authorities?

2. "All the things that were come to pass": enumerate the points on which the guard could give testimony.

3. "We will persuade him, and rid you of care": judging from his general attitude toward the case of Jesus, how much interest was Pilate likely to have in the guard and the Jewish authorities?

4. "Among the Jews": as distinguished from whom?

5. "Until this day": until what day?

FOURTH DAY: *With the Disciples in the Country*

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden

that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?—Luke 24: 13-32 (§ 149).

1. "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people": consider this estimate of Jesus, and discuss the question of its adequacy or inadequacy for general adoption as the final evaluation of Jesus.

2. "We hoped that it was he which should redeem Israel": state the hope they held, that is, what they meant by "redeem Israel," clearly and fully. Why did they consider that the hope had vanished?

3. "But him they saw not": what then was it that they found by going to the tomb of Jesus? What was the essential significance of the situation they discovered?

FIFTH DAY: *With the Disciples in Jerusalem*

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.—Luke 24: 33-43 (§ 150 A-C).

1. "They supposed that they beheld a spirit . . . a spirit hath not flesh and bones, as ye behold me having": of the disciples in the country (Fourth Day) it is recorded that

“he vanished out of their sight”: how account for the vanishing of one who was not a spirit but had flesh and bones?

2. “And they gave him a piẽce of a broiled fish. And he took it, and did eat before them”: of the disciples in the country (Fourth Day) it is recorded that “their eyes were holden that they should not know him. . . . And their eyes were opened, and they knew him”: why the difficulty of identification with one so substantial as to take food?

SIXTH DAY: *With the Disciples in Jerusalem*

And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.—Luke 24:44-49 (§ 150 D E).

1. “These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written”: set down every occasion that you can recall when Jesus himself, during his lifetime, had spoken of any event of his career, actual or prospective, as being the fulfilment of any scripture.

2. In the narrative of the disciples in the country (Fourth Day) it is recorded that Jesus said, “O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things

concerning himself." Judging from these accounts of sayings (a) in the country and (b) in Jerusalem, what was the primary purpose of the post-crucifixion activity of Jesus, according to Luke?

3. "Behoved it not the Christ to suffer" (Fourth Day); "that the Christ should suffer" (Sixth Day): record every occasion that you can recall when Jesus, during his lifetime, had identified himself as the Christ.

4. What two elements alone in the career of the Christ is Jesus credited with establishing by appeal to scripture during his activity in the post-crucifixion period?

5. Where is the forecast in the Old Testament that the Christ should "rise again from the dead the third day"?

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, blessing God.—Luke 24: 50-53 (§ 150 F).

SEVENTH DAY: *With the Disciples in Galilee*

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.—Matt. 28: 16-20 (§ 151).

1. "Into Galilee, unto the mountain where Jesus had appointed them": recall and record any references by Jesus,

during his lifetime, to a purpose on his part to meet his disciples in Galilee after his death.

2. "But some doubted": what did they doubt?

3. Judging from the record of Matthew alone, what was the primary purpose of the post-crucifixion activity of Jesus?

4. Study the words credited here to Jesus as spoken in Galilee subsequent to his death, phrase by phrase, and set down (a) those thoughts in them that had expression during his lifetime, and (b) those that are here formulated for the first time.

LEADING PROBLEMS OF THE STUDY

1. The contribution made by the narratives of the sepulchre guards toward the establishment of what happened to the body of Jesus subsequent to his death.

2. The relative difficulty of (a) finding an explanation for the disappearance of the body of Jesus, as against (b) accounting for the possibility of conversation between human beings and supernatural beings.

3. The purpose of the post-crucifixion activity of Jesus, as set forth in the record of Luke.

4. The object of Jesus in meeting with his disciples subsequent to his death, as related in the record of Matthew.

SOME FINDINGS IN THE STUDY

The themes of the thought of Jesus, as expressed during the post-crucifixion activity, (a) in their relation to his teaching before his death on these themes, and (b) in their relation to the teaching of his disciples on these points after his final disappearance.

The measure of accord between the use made by Jesus of

the unparalleled opportunity afforded through appearances after death and the illimitable powers demanded for those appearances.

The bearing of the teaching of Jesus in the post-crucifixion period upon the historical credibility of the recorded appearances of Jesus after his death.







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